

THE **Instructor**
AUGUST 1961



The promises of the scriptures motivate us to *want* to succeed. These are many and glorious: health for right living, friends for brotherly love, prosperity for generous sharing, and eternal glory for righteous behavior.

We hope you find inspiration in the scriptures in our references to them throughout *The Instructor*.

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True Education

by President David O. McKay

THE very purpose of the Church organization is to promulgate Truth among men. Members of the Church are admonished to acquire learning by study, by faith and prayer, and to seek after everything that is virtuous, lovely or of good report, or praiseworthy. In this seeking after Truth, they are not confined to narrow limits of dogma, or creed, but are free to launch into the realm of the infinite for they know that "truth is truth wherever it is found, whether on Christian or on heathen ground."

Indeed, one of the fundamental teachings of the Church is that salvation itself depends upon knowledge, for it is impossible for a man to be saved in ignorance.

... If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:19.)

But gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a noble and Godlike character. A man may possess a profound knowledge of history and of mathematics; he may be an authority in physiology, biology, or

astronomy. He may know all about whatever has been discovered pertaining to general and natural science, *but if he has not, with this knowledge, that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and honesty in personal life, he is not a truly educated man.*

Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end. Character is not the result of chance, but of continuous right thinking and right acting. True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also, honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life.

It is regrettable that modern education so little emphasizes these fundamental elements of true character. The principal aim of many of our schools and colleges seems to be to give the students purely intellectual attainment and means of gaining a livelihood, and to give but passing attention to the nobler and more necessary development along moral lines. This is particularly noticeable along the lines of self-control. Not-

(For Course 17, lesson of September 3, "The Church—Nature and Place in Our Lives," and lesson of October 22, "Cultivation of the Mind"; and of general interest.)

withstanding the study of hygiene in our public schools and the hundreds of books written in condemnation, for example, of the use of tobacco and alcoholic beverages, too many of our school children are ignorantly sapping their intellectual strength and blunting their moral sensibilities by the promiscuous use of the cigaret and other forms of tobacco. The small percentage of those who reach college add to the tobacco and drinking habit sexual indulgence, which leaves them stranded as moral wrecks when they are scarcely launched on their life's journey.

Boys and girls of the present generation, unfortunately, begin early to date steadily. They become too free with one another. Being young, they lack perspective and the ability to distinguish between momentary thrills and long-range happiness; and thus, because they are lacking in the virtue of self-control, the happiness of a lifetime is sometimes sacrificed for pleasure which, "like poppies spread, you seize the flower, its bloom is

shed."¹ The man who wrote that line knew how momentary those pleasures are.

What, then, is true education? It is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not teaching the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Waldo Emerson, reputedly the wisest American, said, "Character is higher than intellect. A great soul will be fit to live as well as to think."

Students, choose the paramount purpose of true education, and let it be yours as you seek your education! Teachers, yours is the responsibility to teach not only by precept, but by example!

 "From Robert Burns' "Tam O' Shanter."

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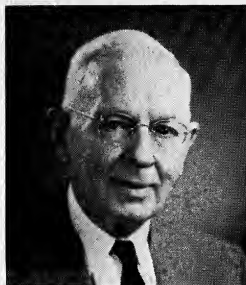
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Signs of the Second Coming

by President Joseph Fielding Smith
of the Council of the Twelve

AS the time approached for the departure of the Saviour from the disciples, He gave them instructions as to their mission to carry the Gospel to the world.

In the course of His counsel, He also instructed them in relation to conditions which would prevail on the earth preceding His coming. The peoples of the earth would reject Him and His mission, false doctrines would arise and there would be wars and rumors of wars because of the difficulties that would arise in the hearts of men. Nation would rise against nation. Peace would be taken from the earth, but His disciples should endeavor to remain faithful and true to their covenants to the end.

He compared these years of trouble and distress among nations, which would cause men's hearts to fail them, with the putting forth of leaves by the fig tree. Among the wonderful signs which would be given to indicate the near approach of His advent, there would not only be wars, but earthquakes in divers places, distress among nations, and the elements being in commotion in tornadoes, the sea heaving itself beyond its bounds. Moreover there would be signs in the heavens as well as in the earth of unusual proportions. To impress His disciples that these events would surely come, He said:

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Matthew 24:35, 36.)

In the account in the Bible, both in *Matthew* and in *Luke*, we read:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (*Matthew 24:34; Luke 21:32.*) This statement has plagued the modern Christian world, for the generation in which our Lord lived long ago passed away. What was really said was: "Verily, I say unto you, this generation, in which these things

shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (*Joseph Smith 1:34.*)

There should be no question in the minds of the true believers that the day of the coming of the Lord draws nigh. The most dreadful wars of all time have been fought in this dispensation, and the end is not yet. We have seen signs in the heavens and in the earth of the most remarkable nature. They have, in fact, become so common that we fail to recognize them. In recent years we have had some of the most destructive earthquakes of history. We have had distress among nations. Who will rise up today and say that the hearts of men are not failing them? Today people sit and tremble in fear of what may happen. The wickedness of the world increases. Nations are preparing more earnestly than ever before for the final great struggle. They are making weapons more dreadful than ever known before, and fear enters into the hearts of all people. There are, no doubt, other conditions of distress awaiting the world because they will not receive the truth.

What of the signs in heaven? Are we so shortsighted that we refuse to see? Surely there will be signs among the heavenly bodies before the end shall come. The earth will reel, the sun be darkened, the moon not give its light. What is the airplane flying in the midst of heaven from one country to another but a sign? The heavens are filled with them, and people are fulfilling the prophecy of Isaiah: "Who are these that fly as a cloud, and as the doves to their windows?" (*Isaiah 60:8.*) Moreover are not the missiles which are shot into outer space and which revolve around the earth signs? Will anyone say that these do not in a large measure come under the prediction made by our Lord? Surely they are signs in the heavens, and there will yet come other signs as the Lord has promised.

It appears that the trouble brewing in this world in which the hearts of men are failing them is here, and other even greater manifestations of the near approach of the Lord are yet to come.

(For Course 29, lesson of October 1, "The Millennial Reign"; and of general interest.)



Having successfully defended King Lamoni's flocks, Ammon found an opening for teaching the Gospel to the king. Later, sharing their faith, the two became as brothers.

The Gospel Makes Men Brothers

"MY brother and brethren are in prison at Middoni, and I go that I may deliver them." It was Ammon speaking. He was painfully rejecting the invitation of Lamoni, King of the land of Ishmael, to go to the land of Nephi.

Lamoni, a Lamanite, had recently been converted by Ammon to the cause of Christ. Genuinely interested in the man who had brought so much happiness to him, Lamoni had wanted to honor him. The chance had come when Lamoni's

father, who was king over the whole land of Nephi, had requested his son to come to a great feast. An expression of disappointment flashed across Lamoni's face as he heard Ammon decline his invitation. Suddenly disappointment was wiped away, and the face was all questions.

"Who told thee," he said, "that thy brethren were in prison?"

"No one hath told me," responded Ammon, "save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Middoni."

Ammon spoke with assurance of ability to execute this command. He knew that God never gives a command, except that he prepares the way whereby man can accomplish that which he has been assigned.

Radiating faith in God in his voice and manner, Lamoni strengthened the faith of Ammon in his mission by saying: "I know in the strength of the Lord thou canst do all things."

Together Ammon and Lamoni walked arm in arm to an old palm tree that sheltered them and took them away from the haunts of the public. They stretched out on the ground beneath its protecting fronds. Ammon broke the silence. He told him that with God's help he knew he could deliver his brethren from prison.

"I will go with thee to the land of Middoni," said Lamoni, "for the king of the land of Middoni, whose name is Antionmo, is a friend unto me."

Ammon's countenance shone with a new radiance. He knew that God would prepare the way.

Explaining how he could be helpful, Lamoni continued: "I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of prison."

Rejoicing in their common faith, they hurried back to Lamoni's palace. Lamoni commanded his servants to make ready his horses and chariots.

With Lamoni in one chariot and Ammon in another, they sped along a dusty road. They had not traveled far when a streak of dust in the distance made them realize that someone was approaching from the opposite direction. As they turned out to allow him to pass, Lamoni recognized his father.

His father jumped out of the carriage. With

(For Course 9, lesson of September 10, "Ammon, Who Converted a King," and lesson of September 17, "The Fruits of Ammon's Mission"; and for Course 27, lesson of September 17, "Thou Shalt Love Thy Neighbor.")

quick steps he confronted Lamoni. His angry eyes spoke volumes.

"Why did ye not come to the feast?" He spoke through his teeth.

Lamoni hesitated, since he could not understand why his father should take him to task without first discovering why he had been unable to attend the feast.

His anger increased as he observed that his son was traveling with a Nephite. Stroking his head and pointing his index finger at Ammon, the king continued his withering questions.

"Whither art thou going with this Nephite?" he demanded. And then he referred to Ammon as the child of a liar.

Lamoni was afraid of his father. In a calm, sweet voice he sought to placate him. He told him all that had happened, feeling that his father would be considerate. But he was wrong.

To Lamoni's astonishment, his father turned to him and said: "Thou art going to deliver these Nephites who are sons of a liar."

Lamoni could not understand this attitude of his father. His father continued to press the point.

"Behold," he said, "he robbed our fathers, and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property."

Ammon listened in silence. Soon he heard the king command Lamoni to disavow any intentions of going to Middoni, to go back with him to the land of Ishmael, and to slay Ammon with the sword.

Ammon waited for the answer. It came with words ringing with truth and sincerity. "I will not slay Ammon," he said, "neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God."

The king drew his sword and threatened to kill his son. With lightning speed Ammon whipped out his sword and stood ready to defend Lamoni.

"It is expedient that thou shouldst forbear"; Ammon said, "for if thou shouldst slay thy son . . . his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul."

"I know," the king replied in bitterness, "that if I should slay my son, that I should shed innocent blood; for it is thou that has sought to destroy him."

He raised his sword to strike Ammon. But Ammon was skillful in the use of this weapon. He parried the blows of the king a few times and then struck the king's arm in such a way that he could no longer use it.

The king's face flashed a signal of pain as his arm hung limp by his side. He was a petty tyrant when he had the upper hand, but he knew a danger signal when he saw it.

Crouching at the feet of Ammon, he now begged for his life. Ammon raised his sword and said: "I will smite thee except thou wilt grant unto me that my brethren will be cast out of prison."

"If thou wilt spare me," the king pleaded, trembling with fear, "I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom."

Fully aware that he had the king in his power, Ammon intended to strike a good bargain.

"If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee."

The king agreed to accept these conditions. His heart was touched as he observed the love of Ammon for Lamoni. The love of these two men softened the stony heart of the king to such a degree that he sincerely invited them to visit him in his palace.

It was a different king who entered his carriage and drove back to the land of Nephi, wishing God-speed to Lamoni and Ammon.

Ammon and Lamoni drove to Middoni. First, they went to the prison where they found the brethren. It was a sorry sight they looked upon. All three of them were stark naked. Their hands and feet were bound so that they were practically immobile. The foul smelling, dank, dark corner in which they were cast was oppressive. Their wrists and ankles were lacerated. Hunger and thirst had wasted their bodies away.

Ammon and Lamoni, sick at heart, promised them relief.

They went to King Antiomno and reported their mission. Lamoni found favor in his eyes and secured the release of the prisoners. That evening five men knelt in prayer and thanked God for their deliverance. (For quoted material, see *Alma* 20.)

¹Reprinted by permission from the *Deseret News Church Section*, Feb. 17, 1945; page 11.

Create in Me a Clean Heart

by Z. Reed Millar*

One beautiful Sunday morning an innocent baby girl was taken by her adoring mother and father to fast and testimony meeting in the new ward chapel to be blessed and to receive a name. As the ordinances were performed, this father held his baby. As thousands of fathers have blessed these little ones before and since, she was blessed that she might always have a clean heart; that in the due time of the Lord she might be led to, and find, a companion worthy to take her to the House of the Lord to be married for time and all eternity through the blessings of the priesthood; and that she might be a blessing and a comfort to her parents and family.

Almost twenty-one years rolled by when, in the same ward and chapel, this same girl sat in a testimony meeting and heard other fathers give the same blessings to their daughters. At her side sat a young man who, that week, was to take her into the temple to receive her as his wife for time and all eternity.

In those 21 years, for both of them appeared the unfolding of the achievements of the "clean heart." Many are the problems of a vivacious, happy LDS girl. Many times she is more attractive to nonmembers than to our own LDS boys. Many nights this girl cried herself to sleep because no acceptable date had come her way for the Gold and Green Ball or for the high school or junior high school function. On each of these occasions her dad and mother would comfort her with assurance: "Be patient; be sweet; be cheerful. Have faith that God knows about you and that somewhere there is a young man of whom you do not now know, whom, someday, if you are true, you will meet. If your heart is clean and your faith has kept you true, you will be eligible for eternal marriage."

Little did she know that at the very moment of her distress, doubt, frustration, and disturbance, in a faraway place, a young man, not of her faith, was undergoing similar problems. Many questions

came into his mind which he could not answer, but which persisted. He inquired of many other churches, but did not get the answer. High school, college, military service saw him apart from the other fellows. He had no inclination for tobacco, liquor, carousing nor worldly activities. He, for reasons that he could not explain, found no interest in such.

In military service, he met for the first time some LDS young men who seemed to have the answer to his questions, particularly as to why he was here, where he came from, and where he was going. Here were the answers to his lack of interest in the things of the world which so many of his friends and associates accepted as normal and natural. Here was the "reason" he had kept his heart clean.

He attended the LDS Church services with his LDS friends, and it was not long before he requested baptism. He became active in his ward MIA, in the Senior Aaronic Priesthood group, in Sunday School, and in the choir. Here was made plain to him the answers to so many persistent questions about which his heart had refused to be quieted.

And then, several months later, he met *her*! It was not long until the response of one clean, pure heart to another led them to the realization that in their union would be the fulfillment of their promises and the reason for the persistency of the desire to keep clean and to hold fast to high ideals.

Over the altar in the temple there was fulfilled the blessing of nearly twenty-one years before, which came from her father through the Holy Priesthood and the inspiration of the Holy Ghost.

The clean heart is not achieved without temptation, testing, and opportunities to become unclean. Cleanliness of heart is not negative, but positive strength. Paul, to the Galatian Saints, said:

... Walk in the Spirit, and ye shall not fulfil the lust of the flesh . . . the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (Galatians 5:16, 22, 23.)

This, then, becomes a great moving, progressing force of true achievement. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Galatians 5:14.)

Since the fulness of the Gospel encompasses repentance and forgiveness for those who have strayed from the path of the Spirit and who have come under the works of the flesh, they, too, by the five R's of repentance may know the unspeakable joys of the "clean heart." These are: 1. Recognition; 2. Remorse; 3. Resolution; 4. Restitution; 5. Reformation. (See "The Five R's of Repentance," *The Instructor*, February, 1961; page 66.)

(Concluded on page 265.)

(For Course 27, lesson of October 1, "Blessed Are the Pure in Heart"; for Course 29, lesson of November 12, "By Their Fruits"; and for Course 17, lesson of October 8, "Respect for the Body.")

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MANY are the bypaths that lead us off the course of righteousness. And many are they who follow these paths and thus find themselves deprived of the joy and happiness that comes from following the straight and narrow path which leads to eternal life. Some of the reasons why people follow these bypaths are: 1. Lack of knowledge; 2. Failure to recognize the bypaths as such; 3. A feeling that one can resist following the bypaths whenever he so desires; 4. Lack of concern—indifference; 5. These bypaths may look inviting.

1. Lack of Knowledge

There are many people who are so unfortunate as not even to know that there is a path of righteousness or that there are paths which lead from it. Into this category fall the heathen or the unlearned. Even among people who have a good education, there may be a limit to their knowledge of good and evil; they may not yet have heard the Gospel. Certainly the Lord will be kind to these people, but they still cannot enjoy the fullness of the blessings in store for God's children unless they accept the Gospel when it is presented to them, and fully live its principles.

We can know the way of righteousness and the bypaths leading therefrom by understanding the words of the Lord as given through His prophets. The four standard works of the Church are filled with instruction showing us the right way. It is the responsibility of each of us to be familiar with these instructions. One of the best possible habits we could have is a daily program of reading the scriptures.

2. Failure to Recognize Bypaths

There are those who cannot recognize bypaths leading from righteousness, even though these things have been pointed out to them. They may recognize, for example, that alcoholism is not good; but they will say that taking a drink now and then is not harmful. These people cannot recognize the danger in social drinking nor in using alcohol in an attempt to find acceptance with a group. There are those who would say that smoking is harmful if the doctor says so or if the person is using it "too much." However, they say that an occasional smoke is nothing to worry about.

(For Course 13, lesson of October 8, "Detours"; for Course 17, lesson of October 8, "Respect for the Body"; and of general interest.)
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Beware of Bypaths to Destruction

by Marlow R. Harston, M.D.*

3. Feeling One Can Stop Following Bypaths at Will

A frequent result of such careless thinking is shown by the person who agrees that there are dangers and that the use of such poisons as alcohol and nicotine (or other bad habits) is harmful, but feels that these things are dangers only to the other person. He is greatly in danger of being tempted because he feels so capable of resisting. It is a familiar picture to a physician to see the alcoholic with red eyes, red nose, and marked tremor, still declaring that he is *not* an alcoholic — that he can "take it or leave it."

Perhaps some are not aware that alcohol causes swelling of the brain tissues, thus interfering with the function of the brain cells. Each time alcohol is consumed, there are a few brain cells destroyed. (Once a brain cell dies, it never regenerates.) Prolonged and extensive use of alcohol may bring on a condition known as acute alcoholic poisoning or delirium tremens (D.T.'s). The reaction is marked and terrible. The person is so frightened that he may feel that he is surrounded by people who are after him with guns ready to shoot him. He may see animals or insects of all sorts which appear to be trying to destroy him. It is an extremely frightening experience — one wherein the victim's life is in danger.

4. Lack of Concern — Indifference

The byways are loaded with people who do not care whether they are on one path or another. They have no goals in life. It does not matter to them whether they are going up or down. It is only important to them whether or not the path is easy. Such individuals usually have had a very unsatisfactory early home life. The importance of the home in one's life cannot be overestimated.

5. Bypaths May Look Inviting

To countless people, the byways leading to unrighteousness appear to be inviting and rewarding. Most of the drug addicts who are found in the narcotics hospitals are individuals who wanted to try narcotics because they were looking for a "kick." People who get "hooked" on narcotics are people who are weak, who are looking for an easy way. They are unwilling to pay the price for happiness; they want short cuts. They cannot tolerate difficult situations at the moment nor postpone satisfactions until later as they strive conscientiously toward eternal goals.

The Quickening of the Inner Man

by Reed H. Bradford

Main Idea

Whoever understands a principle of the Gospel intellectually and spiritually will derive the greatest joy from the principle.

Consider the following three cases:

1. The three priests were sober as they sat in their chairs. They had been brought before the committee because they had stolen some important items. I noticed from the records that one of them had achieved a five-year perfect attendance record at Sunday School and sacrament meeting. The other two had also been regular attenders. One of the committee members said to the priests, "Since you are priests and have attended Sunday School and sacrament meeting regularly, I assume that you must have said the blessing on the bread and water a number of times." The boys answered that they had. The next inquiry was, "I wonder if you could tell us the main ideas in either one of these prayers." The boys paused and thought for some time. Finally, one of them was able to remember the first sentence of one prayer. It was embarrassing to them that they could not remember any more, even though they were given permission to take as long as they wished to try to do so. Finally the boy with the five-year attendance record said, "You'll have to excuse us for not remembering; you see, we always read these prayers and so therefore have not learned their meaning."

2. A student had been apprehended because he had a long list of violations of the teachings of the Church. He had been assigned to an individual whose task it was to work with him and help him to gain new insights into his behavior. This counselor thought that it would be desirable to have him write an essay on honesty. He did. It was one of the finest analyses on integrity I have ever read. The counselor hoped that this experience would be valuable to him in changing his behavior, but there was no change. He continued to behave as he had

always done. (See "Beware of Byways to Destruction," page 259.)

3. One of the most brilliant men I have met had been reared in the Church where he had an excellent record for attendance at meetings. Consequently, he went on a mission and was very successful in bringing several people into the Church; and then many years later, he was no longer affiliated with it and had had his name taken off the records. I was astounded at his knowledge with regard to the teachings. He could cite chapter and verse of innumerable scriptures and was thoroughly familiar with both the teaching and the history of the Church.

On one occasion the Saviour said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (*Matthew 15:8.*) Joseph Smith reported that the Saviour said to him, "... they draw near to me with their lips, but their hearts are far from me, ..." (*Joseph Smith 2:19.*) It is possible for an individual to memorize the teachings of the Gospel but yet not have a depth of understanding of these teachings. Only when one has both an intellectual and a spiritual understanding can he experience the full measure of joy intended by the Saviour. The following are four conditions that must be fulfilled before one can reach the state indicated by the Lord in this quotation: "But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, ..." (*Doctrine and Covenants 11:30.*)

1. He must have faith in the existence of the Lord. The author of Hebrews puts it this way: "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (*Hebrews 11:6.*) This kind of faith must be genuine. It must be of the kind indicated by James when he said:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. (James 1:6, 7.)

2. The individual must diligently seek the truth. (See "True Education," page 253.) Two passages in the Doctrine and Covenants are of significance in this connection. The first one says:

... treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (Doctrine and Covenants 84:85.)

The other passage concerns itself with the experience of Oliver Cowdery, who was unsuccessful

(For Course 13, lessons of October 15-23, "Testimony"; for Course 17, lesson of November 26, "A Latter-day Saint's Worship"; for teachers of Course 3, lesson of September 3, "Repentance," and lesson of September 10, "When We Repent, We Do Not Repeat Our Mistakes"; and for home use.)

*Supplementary articles in this issue.

in translating. The revelation given in answer to his wanting to know why he failed states, in part:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, . . . (Doctrine and Covenants 9:7, 8.)

This is a continuous process that a Christian follows throughout his entire lifetime. "For precept must be upon precept, . . . line upon line; here a little, and there a little." (*Isaiah 28:10.*)

3. The Lord has said that He is ". . . the true light that lighteth every man that cometh into the world." (Doctrine and Covenants 93:2.) But only those who are baptized into His Church have the opportunity of receiving the more intensive spiritual manifestation that is the influence of the Holy Ghost.

4. Assuming that the first three conditions have been met, there is still one more that is of significance if an individual is to receive a depth of understanding and conviction of the principles of the Gospel. It was indicated by the Saviour as follows: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John 7:17.*) This means that the ultimate test is in *living* the teachings of the Saviour. (See "Create in Me a Clean Heart," page 258.)

Having met these conditions, one can be assured of having a genuine conviction with regard to the Gospel of Jesus Christ. He has an intellectual knowledge concerning it; he has been "quickened in the inner man" and has been given a testimony by the Holy Ghost. In fact, he is instructed that if he does not receive this testimony of the Holy Ghost, he is not to attempt to teach others about the Gospel. ". . . And if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42:14.)

Anyone who has been so quickened in his soul will understand Alma, who said:

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy. . . Yea, . . . there can be nothing so exquisite and sweet as was my joy." (Alma 36:20, 21.)

Method of Presentation

1. Read and discuss the statements of various individuals who have been "quickened" from within. For example, it might be well to read the 36th chapter of *Alma* in the Book of Mormon or read some of the statements made by President McKay in *The Instructor* on his testimony of the Gospel.

(See also "Missionary Labors of Nephi and His Brother," page 271.)

2. Have various members of the family indicate their testimony of the Gospel and how they think they acquired it.

3. It is well to stress that one must continually study and live the principles of the Gospel. Some brilliant men who were brought up in the Church and have since left it are brilliant in their chosen occupations. Here they have given tremendous study and thought to becoming skilled. It can be asserted that they would have the same testimony of the Gospel had they studied it with equal skill and efficiency and lived in accordance with that knowledge. (See "True Education," page 253.)

4. A suggested song to be sung would be "Sweet Is the Work, My God, My King," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 112.



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Lead, Kindly Light," *Hymns*, No. 112.—Family.

Discussion: What each family member learned in his Sunday School class, and how he will apply it in his life.

Musical Number: A family member might retell the story of William Clayton and his writing of the hymn, "Come, Come Ye Saints," then play or sing the hymn. This story is on page 230 of the July, 1961, *Instructor*, under the title, "All Is Well."

Lesson: "The Quickening of the Inner Man."

A. Read and discuss statements of individuals who have been "quickened" from within.

B. Let family members bear their testimonies of the Gospel and tell how they think they received their testimonies.

C. Stress that one must continually study and live the principles of the Gospel.

Hymn: "Sweet Is the Work, My God, My King," *Hymns*, No. 168.—Family.

Scripture Memorization: Family will memorize Doctrine and Covenants 11:30; Doctrine and Covenants 84:85; and James 1:6, 7.

Activity: Flannelboard story, "Missionary Labors of Nephi and His Brother."—Mother tells, helping the family to realize that the Lamanites who were taught by these missionaries were "quickened" from within. The children might place the flannelboard figures on the board as the story progresses.

Hymn: "I Pledge Myself to Love the Right," *The Children Sing*, No. 79.

Prayer.

A story for reading or telling ...



When Mother called, Jackie put his truck in its garage.



Mother and Jackie saw a bluejay on the fence rail.



In Grandmother's basket was a sweet-smelling rose.

TODAY we're going to go for a walk with a little boy and his mother.

Jackie was playing in the sand pile, making a road for his little red truck, when Mother called to him from the doorstep. He put his truck in the little box he pretended was a garage, and ran to Mother.

"How would you like to go for a walk with me to see Grandmother? Shall we go by way of the back pasture?"

"Oh, yes!" said Jackie, smiling. "Then we can see Mollie and her colt and take them some sugar."

Mother put a bowl of plump, ripe berries into a basket. Oh, how good they looked! Mother smiled and put a big round one into Jackie's mouth. Ummm—it tasted so good! Then Mother filled the rest of the basket with some golden carrots and some shining green peas and beans which Father had brought in from the garden that very morning. She didn't forget Mollie and the colt, either. She tucked in some lumps of sugar for them before she covered the basket with a nice, white towel.

As they started for the gate, they stopped to admire a lovely red rose on the corner bush. "Grandmother loves roses," said Mother. "Shall we take this one to her?"

Jackie nodded as Mother cut it off and laid it carefully with the other things in the basket. How beautiful it was and how sweet it smelled! Jackie knew Grandma would like it.

They went down the lane to the back pasture. In the garden beyond the fence, the corn stalks stood ever so high; and a gentle breeze was rustling their leaves and tassels.

Mollie saw them coming and came to the fence for the lump of sugar Mother held out for her. Mother let Jackie hold a lump in his hand for the colt.

"Let's play the penny game," said Jackie as he skipped along by his mother's side.

"Penny game?" Mother looked a little puzzled.

"You know—eyes to see, ears to hear."

"Of course," smiled Mother. "You mean the 'five senses' game, like eyes to see that bluejay on the fence rail and ears to hear him scolding us. Do you remember what the other senses are? We'll watch for them all as we go."

Jackie tried hard to think. Then Mother lifted

(For Course 1, lesson of October 1, "Thank You for Our Own Special Gifts"; and for home use.)

"The penny game and God's world"

the corner of the towel in the basket where the rose was lying, and Jackie smelled its sweet fragrance.

"I remember," smiled Jackie. "Nose to smell."

"Right," said Mother.

"And tongue to taste," said Jackie as he remembered how good the plump berry had been. Next he remembered how moist and cool the nose of the little colt had been and how it tickled his hand when he gave it the sugar.

"I know—skin to feel," and Jackie laughed happily for he had remembered them all—eyes, ears, nose, tongue, and skin—five senses which told him of the world about him.

Just then they heard something in the tall grass by the fence, and out ran a little field mouse right across their path.

"Look," whispered Mother, standing very still. There in the field was a mother quail leading five little chicks across the open patch, all marching in single file like little soldiers.

High in the blue sky, a meadow lark was singing. "Do you know what he is saying?" asked Mother. Jackie listened and shook his head.

"When I was a little girl," said Mother, "I used to think he was singing. 'You throw a crumb, and I'll pick it up.'"

Jackie listened again and smiled happily. Mother was right. That did seem to be what he was singing. How beautiful it sounded!

When they came to the little grove of trees by the brook which ran at the back of Grandmother's place, it was nice and cool after their walk in the warm sun. They could hear the squirrels chattering in the trees and could see them frisking about among the branches. Just below the little footbridge, they saw the waterwheel big brother Ned had built earlier in the summer. Swish, swish went the water, making little gurgling sounds and tossing up a fine, cool spray. Over there under the shade of a big leaf, Jackie could see an old green frog watching him with his big, shiny eyes.

Jackie liked to toss a small rock into the pool above the bridge and watch the little waves it made as they spread into bigger and bigger circles. The little ripples sparkled in the sunlight. It was all so beautiful! He was glad they could walk to Grandma's and could see, hear, feel, taste and smell so many lovely things. How kind Heavenly Father is to give us such a beautiful world in which to live!

—Leah Woolley.



Jackie remembered the berries he had eaten that morning.



The little colt's nose was cool against Jackie's hand.



Jackie heard the water swish through the waterwheel.

The Spiritual Rewards of Temple Work

Our Father in heaven said to Moses:

*For behold, this is my work and my glory—
to bring to pass the immortality and eternal life of
man. (Moses 1:39.)*

President Brigham Young said of temple work:

*We have a work to do just as important in
its sphere as the Saviour's work was in its sphere.
Our fathers cannot be made perfect without us;
we cannot be made perfect without them. They
have done their work and now sleep. We are now
called upon to do ours; which is to be the greatest
work men ever performed on the earth.'*

President Joseph F. Smith said of temple work:

*We will not finish our work until we have saved
ourselves, and then not until we shall have saved
all depending upon us; for we are to become
Saviors on Mount Zion, as well as Christ.'*

The most impressive spiritual experiences of my life are coming from my present assignment as a part-time worker in the temple, having been set apart by President David O. McKay to administer the ordinance of sealing for time and for all eternity.

For over four years, a few hours each day for three days each week, I have devoted myself to this missionary calling in the Salt Lake Temple. During that time I have performed the sealing ordinance for just a few less than 100,000 individuals, both living and dead.

This number seems incredible to me, in view of what now seems such little time and effort expended on my part. There are hundreds of ordinance workers in the temples who are giving much time to the work. The sum total of their accomplishments would be astounding. It impresses me that time is extremely valuable in relation to this work.

For each ordinance performed in the temple, there must be a person present to give it and a person to receive it, whether for the living or for the dead. In this manner, thousands of people are devoting their time. As proxies, receiving the ordinances for those who have passed away, they are rendering a great missionary service.

In my opinion, there is no more important

missionary work in which to be engaged. The departed as well as the living have a right to the opportunity to receive or reject the Gospel of Jesus Christ, including the eternal ordinances of the temple. A living proxy in the temple will receive a given ordinance for and in behalf of a person who has died, thus offering it to him or her for acceptance, in the due time of the Lord, as if he or she had received it in earth life. This is the only way the eternal blessings of the temple, including exaltation, can come to one who has passed on. And so it is necessary that missionary-minded members of the Church who possess recommendations, go to the temple and do this work for those who cannot now do it for themselves. Such devoted and unselfish work truly makes of those who participate, "saviors on Mount Zion."

No doubt some young people today, and older ones too, have wondered about the seeming impossibility of accomplishing this temple work for all the people who have lived on the earth and have died without the opportunity to receive baptism and the temple ordinances. As a young man, I thought of it as impossible; but I have long since repented of even entertaining the thought.

We are witnessing today "... a marvellous work and a wonder. . ." (See *Isaiah* 29:13, 14; *Doctrine and Covenants* 4:1.)

Thy keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. (Doctrine and Covenants 65:2.)

The kingdom and the Gospel, with temple work as an integral part, are rolling forth with great momentum. There are now twelve temples in use in the world. Millions of ordinances for the dead are being performed in them each year. Millions of pages of genealogical records have been microfilmed and otherwise gathered from all corners of the earth. Names and records are available. Members of the Church are becoming more interested, and ever-increasing genealogical assistance and facilities are available to them. Throngs of faithful people are going to the temple day and night.

During the dedication services of the Swiss Temple, where the Saints were gathered in great numbers with the Tabernacle Choir, it was my pleasure to hear President David O. McKay state that it was just the beginning of temple building in Europe and that temples would dot the lands of both hemispheres.

This tells us that the temple work will be accomplished. In our time, the way is being prepared with almost miraculous developments.

Our Father in heaven has instituted in His earthly kingdom effective learning aids. They are

(For Course 21, lesson of October 1, "Symbolism in the Temples," and lesson of November 26, "The Joy of Sacred Service"; for Course 13, lesson of August 27, "Temple Work" and for Course 13, lesson of September 3, "Temples and Temple Work.")

²Discourses of Brigham Young, 1925; Deseret Book Company, Salt Lake City, Utah; page 625.

³Joseph F. Smith, *Gospel Doctrine*, 1919; Deseret Book Company; Salt Lake City, Utah; page 556.

by Fred W. Schwendiman*

audible and visible, and possibly there are some that affect the other physical senses. But, it seems to me they are all embodied in symbols or things physical that are symbolic of greater spiritual things. The Saviour applied these aids when He used parables in His simple and most effective teaching.

The kingdom or the Church, composed of all its many dedicated edifices of worship, is a physical or earthly symbol of the spiritual power within. Therein we participate in further symbolic experiences and receive spiritual strength. Partaking of the sacrament in our chapels should be mentioned as merely one of these experiences.

The temple, itself, is something marvelous and wonderful. In its imposing setting, beautiful by day and by night, it is a beckoning symbol to all mankind of the only actual doorway from this earth to full exaltation in the celestial kingdom. And the doorway is always open to members who will make themselves ready to enter and then live for the blessings promised by the Lord. Each ordinance received therein is fraught with symbolic meaning, projecting the seen to the unseen of the celestial future.

Temple work is a remarkable builder of testimony. The beautiful truths of the Gospel are unfolded to those who participate. It embodies a spirit

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"CREATE IN ME A CLEAN HEART" (Concluded from page 258.)

Confession and the forgiving of others are also vital in repentance.

However, five other qualities are involved where there is no repentance. "... God is not mocked: for whatsoever a man soweth, that shall he also reap." (*Galatians* 6:7.)

These qualities are: 1. Recklessness; 2. Revelry; 3. Rebellion; 4. Ribaldry; 5. Retribution.

Parents and teachers of youth have the prime responsibility to: 1. Live the ideals they expect

of unselfish love of others, exemplifying the admonitions to "... love thy neighbour. ..." (*Matthew* 22:39), do unto others (*See Matthew* 7:12), and "Cast thy bread upon the waters: ..." (*Ecclesiastes* 11:1.)

As surely as one who goes out and saves a drowning person also brings himself safely to shore, so does one who enters the temple for the spiritual blessings of others become spiritually lifted up himself.

In no other place on earth could one expect to be so near the source of all good and blessings. The lighted countenances of those arrayed in white receiving their own blessings, or doing so for others, and the joy and peace of mind beaming from their persons, bespeak the divinity of the work.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (Matthew 5:14, 15.)

their children or students to live; 2. Fortify youth so that they learn in the home and classrooms how to deal with these choices almost automatically when the problem arises.

"Create in me a clean heart, ..." (*Psalms* 51:10) is fulfilled through the atonement of Christ in our birth. (*See Moses* 6:54.) To keep it clean is the achievement of a lifetime, for the great purpose of life is to "... prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (*Abraham* 3:25.)

Sparks for Speakers

The Secret

A veteran fox hunter in northern Maine decided to retire. He felt he would like to go south for the winter, perhaps down to Bangor. He had been a very successful fox hunter, which is something of an achievement, since the fox is a smart animal and hard to catch.

A young man asked the old hunter if he would sell him his secret for catching foxes. After some persuasion, the old hunter agreed; and, for \$25, he told the young man how he caught his foxes, giving him exact and explicit instructions as to just what would work and what would not work. Then he left for a milder winter.

In the spring the hunter returned north and asked the young man how business had been during the winter. The young man answered, "Not very good."

The old man asked, "Well, how many foxes did you catch?"

The young fellow replied, "I didn't catch any."

"Well, did you do exactly what I told you?"

"No," said the young man, "I thought of a better way."

—Submitted by Asahel D. Woodruff.

(For Course 27, lesson of August 13, "Industry.")

Good Works and Good Words

I was born in Bingham Canyon in Utah to a father from Ohio and a mother from Idaho. My great-grandmother, Alma Smith, came across the plains pushing a pushcart with the second or third handcart party to come into the Salt Lake Valley. She had quite a history in Mormonism, having lost her husband and two of her sons in the Haun's Mill massacre. The question of polygamy took my great-grandfather from the Church, and from that time to this, the family has remained out of the Church — some of them have been somewhat antagonistic, most of them completely indifferent. I am the first member of my family to become a member of the Church of Jesus Christ of Latter-day Saints.

The events that led to my conversion to the Church actually took place a long way from Salt Lake City.

Although I lived with the Mormons all of my life in Salt Lake — played with them, was in the



Scouts with them, and went to school with them—I never considered the possibility of becoming a Mormon. I studied with a number of faiths, but found no satisfaction in any of them. I attended the University of Utah, studied geology, was quite influenced by evolution and became somewhat agnostic.

During the war I was sent to Korea. Among the people I met there was a fellow named Howie. He was my clerk for some four or five months. When I mentioned to him that I was from Salt Lake City, he immediately became interested in me and asked if I were LDS. I told him I professed no religion. We spent a good deal of time together, and he told me a lot about the LDS religion. I must admit that at first I was not particularly interested, but his companionship was pleasant and I enjoyed him.

Later I was asked to take over the NCO clubs and manage them. There were some five clubs to be managed for our battalion. I agreed to do this, but I stated that I would need someone to help me with the books and the general running of the clubs. Naturally I thought of Howie, because he seemed to be the type of fellow who was able to do almost anything he was asked to do. By that time Howie had invited me once or twice to join him in his trek to Seoul to attend the LDS services there. The meetings were held in a chapel of all denominations; but at a certain time on Sunday, the LDS people were given the opportunity to hold Church services there. It was kind of a Sunday School and sacrament meeting combined. A

number of people attended. I went to the chapel with Howie, but nothing impressed me enough to make me want to become a member immediately.

When I asked Howie if he would help me in the running of the clubs, he said that he would on the condition that we would let him have all of the beer and soft drink bottles that we normally threw out from the clubs. I readily agreed.

It was not until some time later that I finally discovered Howie was using these bottles to support an orphanage, called the Long Life Orphanage, that was adjacent to our compound. I was very impressed with this, and I was most impressed by Howie in his everyday working with me. It was during this time that I got perhaps a little better personally acquainted with him.

I found also that Howie was a teacher by profession and that he had taken an interest in the high school that was adjacent to our compound and had paid many visits to it. He also went to the homes of the educators to give them information on how we handled our educational system in America, giving them many hints that he thought would be of help to them.

Howie worked diligently for me, both in the operational section of the battalion and in the clubs. I thought a great deal about the type of man he was. Of the men in our battalion, I knew of no other who thought of helping the Korean people as such; rather, they thought of helping themselves as they went into the villages.

He was instrumental in laying the groundwork for my conversion to the Gospel of Jesus Christ.

I came from Korea in 1954 and was stationed at Tinker Air Force Base, Oklahoma. At Tinker there was a group of LDS people from the Salt Lake area who went to Church together. One Saturday evening my wife and I were sitting at home watching television when a knock came at the door. It was an Allen Toronto and his wife from Salt Lake City. He asked if we were from Salt Lake; and, when I said that we were, we got into a lengthy discussion about home. I do not remember that he talked about religion. When he was leaving, he mentioned that there was a little meeting-house in Oklahoma City, 22 miles away. He wondered if he could pick me up for priesthood meeting. I said I would like to go. When he and his wife had left, I turned to my wife and asked, "Honey, what was it that I promised to do? What is this priesthood that I promised to go to?"

Well, I soon found out. Allen picked me up,

and we journeyed to Oklahoma City. I do not believe that I missed over three meetings of the priesthood in the next year. I managed to work from deacon, to teacher, to priest; and then in Salt Lake City, I finally became an elder.

I am truly pleased with the opportunity that I have had to come into the Church. I sometimes wonder if I lived too close to the trees to see the forest, that being the reason why I would not accept the religion when I lived in Zion.

My wife and I have been married in the temple. We are thrilled and feel very fortunate to have our children sealed to us and to be members of the Church of Jesus Christ of Latter-day Saints.

—Clyde S. Huffman.

(For Course 13, lesson of November 19, "Responsibility," and lesson of December 17, "My Brother's Keeper.")

Your Good Name

A number of years ago I was seriously ill . . . One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side . . . I saw a man coming towards me . . . I recognized him as my grandfather . . . I had been given his name and had always been proud of it . . . He looked at me very earnestly and said:

"I would like to know what you have done with my name."

Everything I had done passed before me as though it were a flying picture on a screen—everything I had done . . . I smiled and looked at my grandfather and said:

"I have never done anything with your name of which you need be ashamed."

He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was . . . wet with tears of gratitude that I could answer unashamed.

I have thought of this many times, and I want to tell you that I have been trying, more than ever since that time, to take care of that name. So I want to say to the boys and girls, to the young men and women, to the youth of the Church and of all the world: Honor your fathers and your mothers. Honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them (and to your Father in heaven) what you have done with their name.¹

—President George Albert Smith.

(For Course 7, lesson of December 10, "George Albert Smith, the Eighth, President"; and for Course 21, lesson of August 13, "The Name You Bear.")

¹Smith, George Albert, *Sharing the Gospel With Others*, 1950 edition; Deseret Book Company, Salt Lake City, Utah; pages 110-112.

"Remember the Sabbath Day"

by Boyd K. Packer*

SOME time ago a mother was pleading with her son. He had failed to obey a simple commandment of the Lord. "Why," said the mother, "didn't you do it?" The boy paused, seemingly unable to answer, and finally said, "I don't know, Mother. If I had had a 'why' I would have done it."

Young people need to have a "why." Because many things in life must be taken on faith, young people sometimes question whether there is a "why" to very basic commandments. We do our best teaching of Gospel standards when we can help people to discover a "why," even if the reason is to develop faith.

One of the most difficult principles of the Gospel to teach to young people is the sacredness of the Sabbath day. Too often the Sabbath day is associated, in the minds of the young people, with numerous restrictions. Recently an LDS boy was talking on the telephone to his friend. "I can't go," he said. And then in response to an obvious "Why not?" from his friend, he said: "Well, because it's Sunday." It was easy to imagine what the next question was: "What difference does that make?" This is not an easy question for young people to answer. Often, the best they can do is to explain that Dad and Mom would rather have them doing other things on Sunday. Even when a young person is *grudgingly* obedient, the question remains in his mind, "Why?"

How helpful it would be if our young people could develop such an attitude toward the Sabbath day that they would know something of the "why."

It is often difficult to teach a group of teenagers about the Sabbath day. "Make us a list!" they will ask. "Spell out for us exactly what we can do on the Sabbath day. We are always told the things we should not do. Why not make a detailed list of all of the things that we *can* do on the Sabbath day?" The preparation of such a list is sometimes helpful, but it rarely solves the problem.

The children of Israel lived under a detailed set of regulations:

... There was a law given them, yea, a law of

(For teachers of Course 3, lesson of August 6, "We Keep the Sabbath Day Holy"; for Course 13, lesson of September 24, "Helps to Safety and Happiness"; for Course 24, lesson of September 24, "Sabbath Day Observance"; for Course 29, lesson of October 8, "The Sabbath Day"; and for all Gospel teachers.)
*Brother Packer is General Supervisor of Seminaries and Institutes of Religion of the LDS Church.

performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. (Moses 13:30.)

And it was evident that the list of regulations, in and of itself, did not keep them faithful.

As teachers of the Gospel, we may help much more by building a proper attitude toward, and a deep appreciation for, the Sabbath day. When we approach the task of teaching young people concerning the Sabbath day, it is our obligation to help them discover a "why." Several things are of major concern:

First, our teaching must be consistent with scriptural knowledge. Our students should develop the inclination to turn to the scriptures for answers to questions concerning the Sabbath day.

Secondly, our teaching should demonstrate the wisdom of taking advantage of the counsel given by parents and leaders of the Church.

Finally, our teaching concerning the Sabbath day should be so structured as to be understood by the students and should be related directly to their lives. This would help keep us from "speaking into the air," as Paul told the Corinthians:

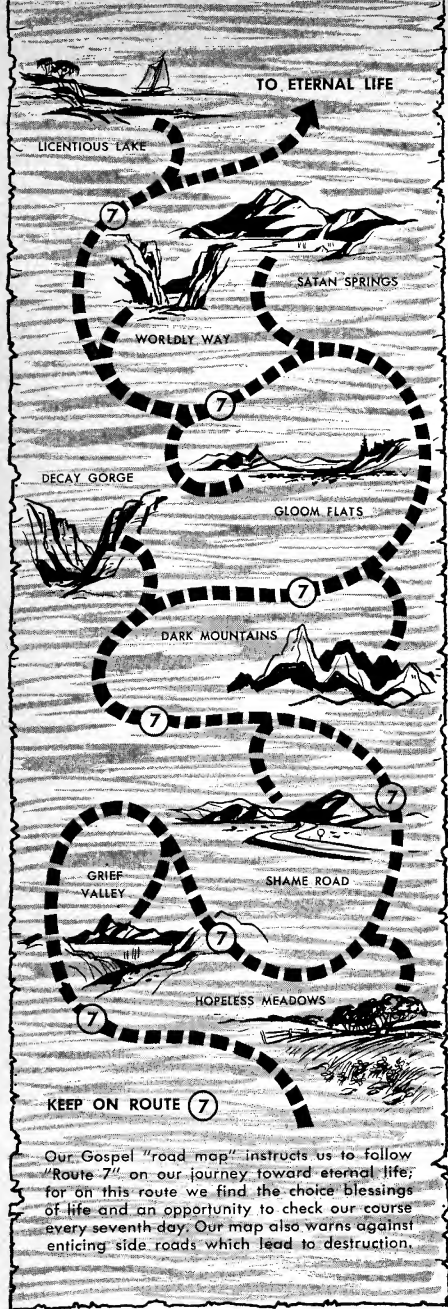
So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. (I Corinthians 14:9.)

The Lord, in His teaching, repeatedly used parables and analogies. His teaching was simple and always related to something that His listeners could readily comprehend. This procedure we too may employ. If I had the responsibility of teaching a class of young people about the Sabbath day, I would concern myself with giving them a "why." There are a number of ways this might be done. Consider the following presentation: (As the lesson unfolds, I would ask the students to participate—to answer the questions and consider ideas as they develop.)

A Lesson on the Sabbath Day

Suppose that we were going on a journey through a land that we had never before visited. Imagine that this trip holds promise of great experience and reward, both in the course of the journey and, more especially, when we reach our destination. Imagine, also, that we are aware of great dangers and difficulties along the way, that the trail is sometimes obscured, and that many of the crossroads and side trails lead to unspeakable suffering and difficulty—even death. We realize, too, that during the journey it is not only possible, but often very easy, to become lost.

What preparation would we make for this trip? What would we take with us? Would we



include a map? Why? What kind of a map would we wish to have?

Think how valuable such a guide would be. Would we not be grateful for a map so clearly marked with the directions that even where the trail was obscured there would be landmarks by which we could judge our position and toward which we could direct our journey? Would it not be helpful, too, if this map could contain, besides warnings of danger, the location of special points of interest and instructions on how to locate the things that would make our trip more rewarding? Also, what would we do if there were someone available who had been over part of the trail before? Think how helpful it would be if he could check over the map with us, explain some of the details, and point out more of the "detours" and problems we might encounter.

What use would we make of such a map and the information given us? How often would we consult this clearly-marked guide? How could we test whether such a map would direct us away from pitfalls or not? If we trusted the map in the early days of our journey and found it to be useful, would we disregard it later on? Would we fold it up and put it away and never consult it? Why would you make use of the map?

I think we can agree that we would be very, very foolish to make such a journey and disregard the maps and the advice and instructions from experienced travelers, especially if we knew to begin with that our very lives depended upon it.

Sometimes young people have difficulty in understanding the meaning of the Sabbath day. Often they are inclined to look upon the Sabbath day as being restrictive. Sometimes they feel that the Sabbath day is just a day when we ought not to do the things that we consider the most fun. The Sabbath day may take on a new meaning to us if we will consider in our minds that our adventure in life is not unlike the journey that we have just talked about. There are many pitfalls and dangers. Life also abounds in many rewarding and joyful experiences; and along the way there are many points of interest.

Because the Lord is concerned about us and because He knows of all the difficulties awaiting us, He has prepared a plan or a map to give us the necessary guidance for a safe and profitable journey. This map is the *Gospel of Jesus Christ* and is set forth in the revelations from our Father in heaven. We also have the guidance and instructions of parents and of leaders of the Church who have journeyed along the road and who have previously made careful use of this Gospel map. They have seen in the lives of others, or perhaps

from some personal experience, what happens if we lose the trail. The Lord has explained that, "... The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." (Mark 2:27, 28.) We can see why it is to our benefit to schedule our time so that periodically, as we journey along, we stop and carefully consult the map. We may then lay plans for the journey ahead. This is essentially what the Sabbath day requires of us; and, therefore, the restrictions surrounding the Sabbath day are most beneficial. They tend to direct our attention to the map and to the seriousness of our journey. It is thus possible for us to eliminate the hazard of traveling on the wrong road. It is obvious that we must stop to check the direction we are taking and what destination we expect to reach.

We are old enough to understand that some things which appear to be merely restrictions and restraints are given in order that we might ultimately obtain the destination so clearly marked on the map. Once we understand this, we can look upon the Lord's gift of the Sabbath day with gratitude and realize that such restrictions as not attending shows or recreational events are a protection to us. Once this attitude is established, we can find enjoyment in associating with our friends at Sunday School, priesthood meeting, and sacrament meeting. Further, we come to the realization that there are many other things which can be done in harmony with the Sabbath. It is not necessary for us to have a detailed check list of "do's" and "don't's" when we see some of the benefits that come to us in keeping the Sabbath day holy.

Evidently the Lord was very much concerned about our earthly journey, for when He gave us life, He reserved every seventh day as His own in order that on that day we might consult the "map" that points the way to exaltation.

What a temptation is presented for many of us about the first week in November when pheasant season comes along! "The season is only open for one day or two," we reason, "and it won't hurt a great deal if I skip my meetings, just this once." Ofttimes, however, when the next Sunday rolls around, there is something else to draw us away—and again on the third Sunday. Soon it becomes a habit not to stop in the journey of life to consult the map to be certain of where we are going. There is great assurance that if we will reserve the Sabbath day for rest and for consulting the "map," we will never get far enough off the right road in just one week's time that we cannot find our way back. This, I think, will be evident to us if we carefully consider the Lord's instructions to us. When weeks and months and even years separate

our observance of the Sabbath, we may journey so far from the path we originally planned to follow that we become hopelessly lost.

If the "map" becomes difficult to read, remember those who have "traveled the road"—our parents and the leaders of the Church. Through their teaching, explaining, and counseling, the road of "destiny" will be clear.

Let us consider now what the Lord has revealed concerning the Sabbath—the opportunity afforded us to "check our maps." We can discuss the understanding He has given as to how and why we should consider our journey through life at these weekly intervals.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (Genesis 2:1-3.)

Remember the sabbath day, to keep it holy:

Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. (Doctrine and Covenants 59:9-13.)

And he said unto them, The sabbath was made for man, and not man for the sabbath:

Therefore the Son of man is Lord also of the sabbath. (Mark 2:27, 28.)

We could prepare a detailed, specific list of the things to do on the Sabbath day, or we could prepare such a list on the things that we should not do. It may be more important, however, to remember that the Sabbath was made for us. If we keep it, we will have sufficient guidance and strength for every day of the week.

Is it any wonder that parents and leaders of the Church are constantly urging us to "Remember the sabbath day, to keep it holy"?



"The Old Salt Lake Theater"

THE STORY

After the Pioneers arrived in the Salt Lake Valley, their first concerns were raising crops to prevent starvation and building forts to keep them safe from the Indians. They had little time to devote to cultural things such as dramatics. But they remembered the plays that had been produced in Nauvoo and other large cities.

In 1850, the Deseret Dramatic Association was organized. Plays were presented in the Old Bowery, the first play being "The Triumph of Innocence" (a statement of Henry P. Richards, an early actor). The orchestra was composed of members of the Nauvoo Brass Band. Later the Social Hall, completed in 1852 and located on State Street between South Temple and First South Streets, was "the center for Salt Lake's socials, meetings, plays, dances, and banquets."

Another step which fostered theatrical activity was the organizing of a new company called the Mechanics Dramatic Association, with Phil Margetts as president and manager. The company was organized independently of the Deseret Dramatic Association and of the suggestions of Brigham Young, and it was difficult to find a place to perform its productions. Plays were produced on the ground floor of the newly-constructed Harry Bowring residence. Brigham Young and Heber C. Kimball were invited to attend one of these plays. They were so well pleased that they accepted an invitation to come the following evening with their families. That night President Young felt that it was time to build a big theater, and he asked Hiram B. Clawson to arrange for a suitable site on which to build it.

The excavation for the "Salt Lake Theatre" was begun July 1, 1861, and less than a year later, on Mar. 6, 1862, it was dedicated. Because of its size and beauty of structure and because of the excellent plays and musicals that were presented there, the theater became famous.

It was patterned after Drury Lane Theater in London, England, and was built at a cost of \$100,000. The rock work, 3 feet thick, rose 20 feet above the ground, from which point the adobe walls were 2½ feet thick. The dimensions of the building were 80 by 144 feet, and 40 feet high.

The interior included a parquet, dress circle, family circle and two balconies. It had a capacity of 1,500 people. The large stage was 62 feet deep.

It is interesting to note that the nails and supports in the building were molded from "brake rods, steel tires and axles of government [wagon] trains that had been destroyed during the recent Utah War."¹

The dedication of the theater was impressive. After the dedicatory prayer had been given by Daniel H. Wells, President Brigham Young gave an address on "The Capacity of the Human Body and Mind for Improvement and Development"; and this was followed by brief addresses by Heber C. Kimball and John Taylor. President Young honored William H. Folsom, the architect and designer, for the new theater's architectural beauty. Musical numbers were given by the choir and soloists. The play of the evening was "The Pride of the Market," and dancing on the big stage closed the evening's

(Concluded on opposite back of picture.)

¹(For Course 1a, lesson of August 20, "A Beautiful City"; for Course 7, lesson of September 17, "Pioneer Life in Utah"; for Course 11, lesson of September 17, "Early Drama in the Church"; for Course 29, lesson of November 26, "The Place of Music"; and of general interest.)
²Carter E. Grant, *The Kingdom of God Restored*, 1955; Deseret Book Company, Salt Lake City, Utah; page 514.





"The Old Salt Lake Theater"

THE STORY (Concluded)

entertainment. Special invitations had been sent out by Brigham Young to this dedicatory opening of the "Salt Lake Theatre."

On Mar. 8, 1862, the first regular performance for paid admission was given in the theater. "The Pride of the Market" and "State Secrets" were then given. The prices of seats were as follows: parquet, first and second circles, 75 cents; the third circle was 50 cents. The crowds began to gather about 5 o'clock for the starting time of 7 o'clock; and, large as the theater was, many were turned away.

John T. Caine and Hiram B. Clawson were the first managers and also took important acting roles.

[Money was scarce in those days.] There was little or no medium of exchange, and patrons brought their fruits, vegetables, poultry or wares, and deposited the same in exchange for tickets. One man relates that he took a large turkey to pay for his admission, and as its value was in excess of the price of the tickets, he received two spring chickens for change.²

Many great artists thrilled audiences in the Salt Lake Theater over the years. Among them (to name a few) were Julia Dean Hayne, Utah-born Maude Adams, Billie Burke, Ethel Barrymore, Ignace Paderewski, George Pauncefort. Professor Charles J. Thomas and George Careless were among the early orchestra leaders.

On Oct. 20, 1928, just over 66 years after it was built, the final performance was given in the Salt Lake Theater. Nov. 5, 1928, the wrecking of the building was begun. Later, a new telephone building was constructed on the site.

Of course, the love of drama and fine music did not end there. And today a Pioneer Memorial Theater is rising on the University of Utah campus through the support of the state, the Church, and private citizens of the community. It will have the stately columns that graced the front of the old theater, and its dedication is planned for the one hundredth anniversary of the old Salt Lake Theater's dedication. Inside, it will be up-to-date and well-planned.

Also, the Daughters of the Utah Pioneers Memorial Museum, which has stood at the north end of Main Street in Salt Lake City since 1950, is a replica of the outside of the old theater.

THE PICTURE

The Salt Lake Theater was a mecca to the people of Utah. In the early days, they came to it to get away from the worry and toil of their work-filled lives. Brigham Young felt that the Saints needed amusement as well as religion; and with this in mind, he set out to build a theater that was the pride of the West.

It was a fine structure to have been built on the frontier so soon after the arrival of the Saints in the Salt Lake Valley. "The exterior was Grecian Doric. Two beautiful columns stood at the south entrance. The interior was handsome, fitted up gorgeously for those times." Almost to the end of its days, "it was one of the finest playhouses in the country."³

Painting is by Cornelius Salisbury.

—Hazel W. Lewis.

Additional References:

Levi Edgar Young, "Drama in the Desert" and "On the Stage and in the Pit," *The Salt Lake Tribune*, July 8, July 10, 1960.

Carol Huber, unpublished research paper on the Salt Lake Theater; Payson, Utah.

²George D. Pyper, *The Romance of an Old Playhouse*, 1957 (revised edition); Deseret News Press, Salt Lake City, Utah; page 110.

³Milton R. Hunter, *Utah, the Story of Her People*, 1946; Deseret News Press, Salt Lake City, Utah; pages 160, 161.



BM38

BM35

BM34

AND BEHOLD
THE VOICE CAME AGAIN
SAYING:
REPENT YE. REPENT YE
FOR THE KINGDOM
OF HEAVEN
IS AT HAND

—Helaman—

A FLANNELBOARD STORY

Missionary Labors of Nephi and His Brother

by Marie F. Felt

THERE was once a man named Helaman. He had two sons whom he loved dearly. He wanted them to grow up to be good men and to love and serve our Heavenly Father, so he named them Lehi and Nephi after the Lehi and Nephi who, you remember, had left Jerusalem many years before. He told his sons that when they thought of their names, they were to remember these good men and all the good things they had done. He told them to do only good things, too, so that the people would love them, just as they had always loved the first Lehi and Nephi.

When Nephi and Lehi grew up, they remembered their father's words and wished to obey him. They were glad to serve Heavenly Father by teaching the people the right way to live. [End of Scene I.]

At this time, many of the people were rich. They had much gold, silver and other precious things. They were loving these things and forgetting God.

Nephi and Lehi left their homes. They travelled from one city to another teaching the lessons which our Heavenly Father wanted the people to learn. After visiting all the Nephite cities in the south, these two good men went to the land of Zarahemla. Here, 8,000 Lamanite people asked to be baptized. How happy these two good prophets were at this great number of baptisms! Our Heavenly Father was happy, too, that so many people were willing to obey Him. [End of Scene II.]

From Zarahemla, Nephi and Lehi travelled on to the land where other Lamanites lived. As they came near to this land, they were met by an army of Lamanites, who took them and put them in prison. [End of Scene III.]

One day some of the Lamanite people came to

get them. They were going to take them outside the prison and kill them. As they came near to where Nephi and Lehi were, they were surprised to see what looked like a circle of fire around them. They were afraid to reach out to get the two prophets for fear they would burn themselves.

Nephi and Lehi were not burned, however. It was God's way of protecting them from these people who were intending to hurt them. God always blesses those who faithfully serve Him, although He does not always keep them from being hurt.

With hearts full of courage and gratitude, Nephi and Lehi spoke to the Lamanites, telling them that the wonderful thing which they saw was from God and that it had come so that the Lamanites could not hurt them.

Just then the wall of the prison shook and a cloud of darkness covered everything. All the people were very much afraid.

Then a voice spoke to the people. It was God telling them not to do bad things any more and not to hurt Nephi and Lehi. He told them that He had sent these two good men to them with a wonderful message, and He told them to listen to what these missionaries had to say. Three times God spoke to these people.

After He had finished speaking, the people remained where they were. It was still dark all around them, and they could not see where to go. They were afraid. Suddenly a man named Aminadab noticed the faces of Nephi and Lehi. They were shining like the faces of angels. Their eyes were looking up toward heaven, and they seemed to be talking with someone. He called to the people to look. As they looked, they wondered. They asked Aminadab to tell them what it all meant.

(For Course 9, lesson of October 29, "The Lord Worked in Mighty Power through Nephi"; for Course 15, lesson of October 1, "Nephi"; and for home use.)

"... They do converse with the angels of God," said Aminadab.

The Lamanites then said to him, "... What shall we do, that this cloud of darkness may be removed from overshadowing us?"

Aminadab told them to be sorry for all the wrong things that they had done and to have faith in Jesus Christ, to decide to do the things which the prophets had told them to do, and to pray. He said, "... and when ye shall do this, the cloud of darkness shall be removed from overshadowing you."

The people obeyed Aminadab. They prayed long and earnestly to God. The cloud of darkness was removed.

As soon as they could see, they noticed that all of them were encircled by a pillar of fire and yet it did not burn them. Their hearts were happy and full of joy for the things they had seen and heard.

And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world. (Helaman 5: 39-41, 46, 47.)

As soon as they had heard these words, they looked toward the place from which the voice had come. They saw the heavens open, and angels came down out of heaven and blessed them.

Altogether there were about three hundred people who saw and heard these wonderful and unusual things.

As they left the prison area, the people hurried to tell their friends of the wonderful things which they had seen and heard. It was not long after this that the greater part of the Lamanites living in that part of the country came to believe the words of Nephi and Lehi. They were sorry for all the wrong that they had done. [End of Scene IV.]

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Helaman, the father of Nephi and Lehi. (BM33.¹)
- Nephi and Lehi, sons of Helaman, in their early manhood. (BM34.)
- Many Lamanite people, listening to Nephi and Lehi preach. (BM35.)
- Several leaders of the Lamanite army. (BM36.)
- Aminadab, a Nephite who had gone over to the Lamanites. (BM37.)
- Lamanite people praying for forgiveness. (BM38.)

Order of Episodes:

Scene I:

Scenery: A room in Helaman's home.

Action: Helaman (BM33) is seen talking with his sons, Nephi and Lehi. (BM34.) He tells them always to remember the first Lehi and Nephi after whom they were named; and always to serve God and their fellow men as the first Lehi and Nephi did.

Nephi and Lehi (BM34) leave their home to teach others about these things.

Scene II:

Scenery: Outdoor scene.

Action: Nephi and Lehi (BM34) are seen preaching to some of the Lamanite people (BM35) in Zarahemla. Eight thousand of them ask to be baptized.

Nephi and Lehi (BM34) leave to preach to other Lamanites.

Scene III:

Scenery: Outdoor scene.

Action: Some leaders of the Lamanite army (BM36) meet Nephi and Lehi. (BM34.) They arrest the brothers and take them to prison.

Scene IV:

Scenery: Inside scene of the prison.

Action: Some Lamanite people (BM36) come to the prison to get Nephi and Lehi. (BM34.) Their purpose is to harm them. As the Lamanites approach, they see these missionaries encircled by fire. (Fire may be made by coloring with crayon or other adhesive coloring agent on acetate or clear tissue paper.) It is God's way of protecting them.

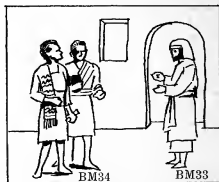
Nephi and Lehi (BM34) preach to the Lamanites.

Soon these Lamanites (BM36) hear the voice of God, telling them not to hurt Nephi and Lehi, that they had been sent by Him to preach to these people so that they would know how they ought to live.

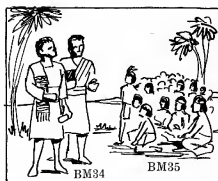
Aminadab (BM37), a Nephite who had gone over to the Lamanites, tells the people to repent and do as Nephi and Lehi have said. The people (BM38) obey him and pray for forgiveness. They are encircled by fire as Nephi and Lehi had been. Again they hear a voice, this time bringing them peace of mind and heart. (Remove fire.)

The people (BM36) tell their friends to obey these prophets. Nephi and Lehi (BM34) leave to continue to preach and to tell others about our Heavenly Father and what is right for them to do.

SUGGESTED SCENE STAGING



Scene I



Scene II



Scene III



Scene IV

¹Book of Mormon flannelboard figures. Previous flannelboard stories with Book of Mormon figures appeared in *The Instructor* for November, 1959; December, 1959; July, 1960; March, 1961; and June, 1961.



Lead them to spiritual worship

by Claribel W. Aldous

THE worship service in the Junior Sunday School can and does have real spiritual significance for our Sunday School Kindergarten children, 4 and 5 years old. They have so recently come from the presence of our Heavenly Father that perhaps they feel a closeness to Him which is a form of true worship. Their simple faith and humility demonstrate divine love.

As adults charged with the responsibility of planning and conducting a worship service for these little children each Sabbath morning, we need to use these qualities as a foundation on which to build. We must take great care that every word and action of our own as leaders does not destroy their faith, but rather helps each child to a growing understanding of the great blessings of life and service that come to us as members of the true Church of Jesus Christ.

The scriptures tell us:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (Doctrine and Covenants 4:2.)

The superintendency, the coordinator, and the teachers must all be mentally and *spiritually* prepared if they expect to share real spiritual experiences with the children.

All children need love, security, a feeling of belonging, recognition and activity. They need to succeed! These needs can be fulfilled when we plan for the worship service to be an outgrowth of beautiful, spiritual classroom experiences. In this way, the classroom activities lend support to the worship service; and in turn, the worship service experiences lend spirituality to the classroom.

Four- and five-year-old chil-

dren gain a feeling of belonging and security when they are greeted warmly and quietly by someone who can call them by name. Their minds are made free to worship when some friendly person is at the door to show them where to hang their wraps and to assure them they will have help in finding these possessions when it is time to go home. They will feel more secure when they are shown where they should sit and when they are introduced to the child next to them.

"Sunday School music should beautify, dignify and glorify the hour of worship."

A child gains a feeling of belonging when reverently-played preludial music sets the spiritual atmosphere of the meeting. Vital Gospel concepts are taught through the message of the hymns sung to our Heavenly Father. The child's need for activity is met in a reverential way as he participates in the hymn practice. The very shy child who cannot pray alone before the group in the worship service is helped to succeed as he participates with the group in singing, and he has contributed his part. Spirituality is experienced in the classroom as these same hymns are sung to enrich the lessons being taught. The words of the hymns gain deeper meaning and are better understood as they are talked about in the intimate classroom situation.

Some four-year-old children and many five-year-olds will be able to give sincere and meaningful prayers in the worship service. To succeed in this act of worship, they must be taught the beautiful language of prayer and they must be given many opportunities to pray in the classroom.

The purpose of the sacrament gem is to lead our minds and

(Concluded on page 288.)

¹Policies and Procedures for the Junior Sunday School Worship Service; page 17.



Singing and Knowledge of the Gospel

From South Carolina comes this comment on the hymns chosen for Sunday School use:

We have noticed a tendency in our Sunday Schools to use difficult and unpopular songs and even songs which are not in the hymnbook. As a result, we have noticed that a great majority of Saints do not sing during the opening and closing exercises.

Such a practice defeats the very purpose of the 19 minutes allotted to singing the songs of Zion in Sunday School. No conscientious chorister is satisfied until 100 per cent of the congregation is reverently and joyfully singing the songs which he directs. He does not scold if they do not sing, and does very little talking. He real-

izes that the failure may be the result of his selections.

In the year 1867, at the time when both the tabernacle and its organ were nearing completion, President Brigham Young said, "We cannot preach the gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the gospel into the hearts of the people."¹

Brigham Young certainly knew. Had he not watched as that lovely hymn by William Clayton, "Come, Come, Ye Saints," caused the weary Pioneers, after the day's march, to forget their aching limbs and rejoice as they contemplated what the Gospel offers?

¹Stewart L. Grow, *A Tabernacle in the Desert*, Deseret Book Company, Salt Lake City, Utah; page 80.

The Sunday School was organized with the express purpose of teaching the Gospel to the people. What better way is there than to get 100-per-cent participation in singing our wonderful hymns? Such old favorites as "We Thank Thee Oh God for a Prophet," "Shall the Youth of Zion Falter?" "Oh My Father," "I Know That my Redeemer Lives," "Redeemer of Israel" and scores of others can enrich the participating audience as nothing else can.

Of course we desire gradually to add new songs to our repertory, but the basic hymns are the familiar Gospel hymns we all love to sing.

—General Superintendent
George R. Hill.

Answers to Your Questions

Should Conference Broadcast Replace Classes?

Q. Is it proper to watch General Conference over television in the chapel and to eliminate all classes?

—Kalispell, Montana.

A. "If desired, television sets may be brought into the Sunday School for the use of the older pupils in listening to conference, provided these do not interrupt other classes or the use of the meetinghouse by another ward." (See 1961 *Sunday School Handbook*, page 79.)

Should Worship Service Begin with Sacrament?

Q. Is it advisable to have the sacrament service first and the song practice last to control the time of adjournment when two wards are meeting in the same chapel?

—Huntington Park Stake.

A. The easiest plan, of course, is to have the sacrament and 2½-minute talks precede the hymn practice so that any running over of time in the 2½-minute talks can be compensated for by shortening the hymn practice. Fortunately, there are very few superintendents who take this easy way

out. The more alert superintendent will see to it that the 2½-minute talks are practiced in advance and timed in class and that they have timed the administration and passing of the sacrament so that they know exactly how much time to allow in advance for these items. They can accomplish the ideal of ending the worship service on the most spiritual note, that of the administration of the sacrament. Our experience has been that this is the better plan.

When Is Teacher Training Graduation Held?

Q. When is the best time to hold teacher training graduation?

—Huntington Park Stake.

A. Some stakes have a special stake-wide teacher training graduation exercise on a Sunday afternoon. The wards of most stakes, however, prefer to ask for a short period in a sacrament meeting for awarding the diplomas. It is not permissible to take the major part nor all of the sacrament meeting session for a teacher training graduation exercise.

May Superintendents Have Three Assistants?

Q. Is a third assistant Sunday School superintendent permissible where double session Sunday School is conducted?

—Wells Stake.

A. Yes. This is particularly essential where classes are divided between the superintendency for visiting and supervision purposes. (For the division of responsibility, see *The 1961 Sunday School Handbook*; page 18.)

Should Male Teachers Attend Prayer Meeting?

Q. What is the recommendation of the General Superintendency and General Board regarding attendance of male members of the ward Sunday School staff at their prayer meeting when the time element is such that the priesthood meeting overlaps the prayer meeting time?

—Nebo Stake.

A. The prayer meeting is an absolutely essential part of the Sunday School program. *The 1961 Sunday School Handbook*; page 24, says, "The prayer meeting should precede every Sunday School session, and should be attended by all officers and teachers. . . . The prayer meeting commences at least 20 minutes before the Sunday School, and convenes for at least 10 minutes. It is a period of spiritual uplift and concerted supplication for divine help." Most ward bishops appreciate the necessity of prayer meeting attendance. They have arranged to hold priesthood meeting early enough to allow the male members of the Sunday School faculty to attend. In other words, they have instructed these members to be excused from the priesthood meeting when the time arrives for the prayer meeting.

—Superintendent Lynn S. Richards.

Memorized Recitations—

for Sept. 24, 1961

To be memorized by students in Courses 11 and 17 during August and September, and recited in the worship service September 24 (taken from Course 11, *History of the Restored Church*, and Course 17, *An Introduction to the Gospel*).

COURSE 11:

"And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people."

—Revelation 14:6.

COURSE 17:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

—John 6:51.

Coming Events

Sept. 17, 1961

Sunday School

Budget Fund Sunday

• • •

Sept. 24, 1961

Suggested Date to Begin
Teacher Training Classes

• • •

Sept. 29, 30, Oct. 1, 1961

Semi-annual
General Conference

• • •

Oct. 1, 1961

Semi-annual
Sunday School Conference

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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HUGH B. BROWN, Adviser to the General Board.

Effective Sunday School Teaching and Administration

by General Superintendent George R. Hill

IS not the rapid turnover of Sunday School teachers and officers a result of inadequate planning? To have teachers quit the most important job there is in the Church, that of "feeding His sheep," is indeed a tragedy. The teacher who allows himself to be scared out after a few ineffectual "tries" is to be pitied. He has missed a very great opportunity—that of knowing, loving, and directing each member of his class—and the joy of watching each member grow in service to our Heavenly Father.

My attention was directed to the "interest" angle of achieving disciplinary control over 50 years ago. There was in our town a young college student who was prevailed upon to take a class of teen-agers. This group of rowdy youngsters had literally run out their three previous teachers. They were tolerably well-behaved during opening exercises; but when they went to class, pandemonium broke loose. It did the first day my friend taught the class.

He quickly discovered the ringleader and decided to cultivate him. He took the boy fishing. The boy caught the most fish. The teacher then asked the boy to come to Sunday School the following Sunday and tell the class about the fishing trip. That Sunday there was much less class disturbance.

The teacher next asked the boy if he would tell the class the following Sunday about the kinds of fish in the stream and in Utah Lake, and the methods people used in catching them. This Sunday also the class was a fine success.

The class was studying the Life of Christ. The teacher asked this ringleader to be prepared to tell the class the following Sunday how the fishermen on the Sea of Galilee caught fish and how they cast their nets. This the boy did.

The teacher had used the things in which this boy was interested to capture the attention and interest of the class. He maintained that interest by an active class participation in the lesson.

Elder Adam S. Bennion wrote in chapter 22 of his masterful book, *Principles of Teaching*:

Discipline is not repression. The D of discipline and the D of don't have been confused all too often.

(For Course 23, lesson of October 1, "The Calling of the Teacher"; and for all teachers.)

Just as the too frequent use of the brakes on an automobile ruins the lining, so the too frequent "don't" of repression ruins the "goodwill lining" of the boy, and when that lining is gone the "brake squeaks" and in emergencies doesn't hold at all.

The necessity of repressive discipline is the result of poor planning, both for the worship service and for the classroom. In Sunday School, as in life, we get just about what we have planned for. Perfect Sunday Schools and perfect Sunday School classes don't just happen.

One Sunday some years ago, I had opportunity to visit, unannounced, the Liberty Ward Sunday School in Ogden Stake. The Junior and the Senior Sunday Schools met together for worship service. It was one of the most orderly and reverential worship services I have ever attended—one which stands out in my memory. No adult examples of whispering and disorder on the stand and none among the children or the adults in the audience! One could tell that that Sunday School program had been planned just that way.

Some teachers regard discipline as "some sort of . . . iron rule authority, which secures order that teaching may then be indulged in," Elder Bennion wrote. As a matter of fact, discipline is inherent in good teaching. The well-prepared teacher so directs the energies and interests of his pupils that disorder is impossible. A challenging lesson, and what lesson is not challenging if thoroughly prepared by an understanding teacher, gets the attention and interest of the pupil. It is so motivating that pupil participation is assured. He is thrilled as he responds to thought-provoking questions.

Various types of planned-for assignments are given by eager students as the teacher quietly directs from the sidelines.

Wahlquist wrote in *Teaching as the Direction of Activities*, pages 39-41:

Teaching consists in taking children from where they are to where you want them to be . . .

Effective teaching is always interesting. . . . When pupils are led to select tasks, plan methods of attack, and allowed some freedom in the same, teaching is effective.

Effective Sunday School teaching and effective Sunday School administration—both are the products of continuous and thorough planning. When to plan and how to plan are products of teacher-administrator improvement and constitute the fabric and challenge of ward Sunday School administration as well as of effective Sunday School stake board work.

Continuity of service with a full understanding of the time involved in lesson preparation, an appreciation of problems involved and helps available, are paramount to success. All of these should be thoroughly discussed with the new teacher called to teach any class.

THE GIFT OF REPENTANCE

by Oliver R. Smith

To the Teacher: The following outline is suggested as the uniform lesson for Senior Sunday School on stake conference Sunday during the fourth quarter of 1961. It is assumed that the Junior Sunday School classes will use their regular lessons on that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday to enable the teacher to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail; it should be adapted to the particular situation.

Objective: To develop in each individual an understanding of the principle of repentance and a feeling of need for it in his personal life.

The *Fourth Article of Faith* lists repentance as the second of the fundamental steps toward salvation: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; . . ."

In trying to pattern our lives according to the teachings of Christ, each of us has need for repentance.

What is repentance? James E. Talmage describes it as "a godly sorrow for sin, producing a reformation of life." (109) Its elements are: 1. A conviction of guilt; 2. A desire to be relieved from the hurtful effects of sin; and 3. An earnest determination to forsake sin and to accomplish good.²

Why is recognition of sin or conviction of guilt necessary as the first aspect of repentance? A person seeking to make purposeful changes to improve his life seeks first to recognize where he stands, to see the goals he wants to achieve, and then to define the course to reach those goals.

What of the sinner who repeatedly confesses his guilt, promises himself or others that he will do better, but returns again and again to the same sinful ways? (112) Is this cycle of unfulfilled resolution what Paul referred to when he told the Corinthians "... but the sorrow of the world worketh death"? Consider the contrast of Paul's preceding statement: "For godly sorrow worketh repentance to salvation . . ." (*II Corinthians 7:10.*)

(For Course 27, lesson of October 15, "Forgiveness"; and for all teachers.)

It is recommended that, as a basic text for the presentation of this lesson, teachers use chapter 5 of *Articles of Faith*, by James E. Talmage, 1942; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. The numbers in parentheses refer to pages in this book. Help may also be found in chapter 17 of the *Articles of Faith* teacher's supplement, by David Lawrence McKay.

²See also statements by President David O. McKay in *Gospel Ideals*, abridged edition, published by The Improvement Era, Salt Lake City, Utah; pages 14, 327, 328.

Sometimes we hear of a person with a "guilt complex." This term usually describes one who is so overcome by remorse or despair that he considers himself "worthless." Is this a special problem related to repentance?

Considering the elements in our definition, perhaps we could call this condition "half-way repentance," because the individual has recognized his mistakes but has permitted his guilt feelings to block his further progress. Perhaps he has not realized the existence of divine forgiveness, and in a feeling of hopelessness, has lost his confidence and his determination to climb out of the rut he is in.³

Jesus taught us how to help such a person. He always distinguished between sin and the sinner. He condemned sin, but sought to redeem the fallen with a forgiving word and the admonition to "... go, and sin no more." (*John 8:11.*)

By giving love and understanding to the contrite sinner, we can help him make the determined effort he needs to change his way. Jesus has made it clear, also, that our forgiveness of others is a necessary condition for the forgiveness which we, ourselves, hope to receive. (110, 111) (See also *Matthew 18:22-35; Luke 17:3, 4; Doctrine and Covenants 64:9, 10.*)

If repentance is a principle which precedes baptism, why do we continue to teach it to those who already have been baptized? (113)

What is the relationship between humility and repentance? It may be helpful to have a member of the class read aloud the parable of the Pharisee and the publican. (See *Luke 18:10-14.*)

Does repentance become more difficult as wrongdoing becomes more willful? (114) What are the results of procrastinating the time of repentance? (115) Can repentance in the hereafter save us? What did Amulek teach in the Book of Mormon about "deathbed repentance"? (See *Alma 34:32-35.*)

One of the most beautiful stories in the scriptures about repentance and forgiveness is the parable of the prodigal son. (See *Luke 15:11-32.*) If this story is used as an illustration in class, give special note to the steps in the son's repentance narrated in verses 17-21.

The message of repentance was a central theme of Jesus and many of the great prophets on both hemispheres. (113) (See also *Matthew 3:2; 4:17; Acts 2:38; Mosiah 18:7, 20; Alma 29:1, 2.*) It is also the heart of the Latter-day Gospel's message to the world. (See *Doctrine and Covenants 16:6; 18:15, 16; 43:20.*)

³See "Can a Person Really Change?" by Clyde A. Parker, *The Instructor*, February, 1961; pages 46, 47.

"Lead, Kindly Light"

Senior Sunday School Hymn for the Month of October



"Lead, Kindly Light"; author, John Henry Newman; composer, John B. Dykes; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 112.

In the story of the exodus of the Israelites from Egyptian bondage, we read:

But God led the people about, through the way of the wilderness of the Red sea; and the children of Israel went up harnessed out of the land of Egypt.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Exodus 13:18, 21, 22.)

It was from this scripture that John Henry Newman took the idea for this spiritual poem: "Lead, Kindly Light." The original title of it was "The Pillar of a Cloud." Just as the Lord led ancient Israel by day "in a pillar of a cloud," so the poet Newman prayed that the kindly light might lead today amid the encircling gloom about us.

To be sure, Latter-day Saints are also living in the world and are surrounded by the sins and errors of the world. But Latter-day Saints are blessed through the light of the Restored Gospel beyond the mere prayer which is expressed in this poem. Latter-day Saints today have, in addition, the power and authority of the Holy Priesthood,

which guides and gives direction to the Lord's modern Israel. All blessings are ours today, not only through fervent prayer, as suggested in this hymn, but through faithfulness in our assigned tasks in the great organization of the Church of Jesus Christ.

To the Chorister:

This music is not easy to lead. Observe that it is written in 3/2 time, which means that there are three beats per measure. However, the beginning is difficult, and should be led with three quarter-note motions of the baton for the first three notes. Then in the first complete measure, you may beat three half-note beats per measure. Let me say this over again: For the preparatory beat (the one which precedes the first note), swing your arm outward. Then for the first three quarter notes, give three quick motions, all of which may be inwards and upwards. After this, beat the customary three beats per measure.

To the Organist:

This music has a very active bass part which is difficult to play in the pedals. May I recommend that if you have the slightest difficulty, you play it in the hands only. Be sure to play the melody especially smooth and *legato*. In this hymn there is a beautiful text and an unusually beautiful tune to sing.

—Alexander Schreiner.

• • •

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Melba; children, Perry Vern, Jon Ross, Amy, Beth, and Paula. Paul H. Thayne family, Lehi Third Ward, Lehi Stake; mother Dortha; children, Terilyn and Shauna Lee.

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Junior Sunday School Hymn for the Month of October

"I Pledge Myself to Love the Right"; author, Margaret Mann; composer, Wolfgang Amadeus Mozart; *The Children Sing*, No. 79.

The words and message of the number, "I Pledge Myself to Love the Right," give traits of character that are acquired through learning. To promise to be good, honest, true, obedient, fair; and to be respectful toward parents, Church, and all who have the care and teaching of children are some of the qualities of character that may be referred to for the teaching of this song. Little children need to be taught how to treat their little friends with respect, and they need to be guided in overcoming selfishness.

To the Chorister:

When introducing, "I Pledge Myself to Love the Right," the word, *pledge*, needs to be explained. A discussion of the meaning of a *promise* will be more understandable to children than a pledge, as used in the text. Sing the song at a moderate tempo, maintaining a steady, light accent throughout.

To the Organist:

The music is rhythmical in character and should have a feeling of movement as it is played. All notes may be played in a slightly detached manner. Use the pedal sparingly.

A well-known piece, "Intermezzo," by Georges Bizet, is the instrumental selection for October. It is found in the supplementary book entitled, *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum. This number is appropriate for the prelude or the postlude.

The melody gives a feeling of simplicity and directness. A spiritual atmosphere is created from the moment the piece begins.

The phrases vary in length. Some phrases are less than a measure, while the longest ones are four measures. A new phrase often appears after a tied note within the same measure.

Most of the notes in the right hand of the piece are single melody notes. Observe that the last two measures of the right hand are made up of chords. Remember to stress the melody or *top notes* of these chords, thereby completing the melody line to the very end.

Play the music at a steady,

moderate tempo. The last three measures may be played slower, as indicated in the markings of the piece.

Let us review for Thanksgiving time, "Praise God from Whom all Blessings Flow," from *The Children Sing*, No. 24. The hymn is composed of four phrases. Each one is two measures long and each one ends with a *fermata*. The melodies of all four phrases are different.

It will be well for choristers and organists to begin thinking of numbers they are going to use for their Christmas worship service. One will be introduced next month.

—Florence S. Allen.

October Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."¹

¹Moses 1:39.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"And whosoever will be chief among you, let him be your servant."²

²Matthew 20:27.

Organ Music to Accompany October Sacrament Gems

LENTO

GERRIT DE JONG JR.





OUR Heavenly Father has blessed us in many ways, and among His greatest blessings to all of us are our families. We love the members of our families. They are our very best friends, and we always like to do things with them.

Whether it is playing games, listening to bedtime stories, going on a picnic, or working, when we do it with our families, it is fun.

Our mothers and fathers are happy when they can help us to be happy. And we should always try to do what they want us to do so that they will enjoy being with us. We can also help our brothers and sisters have fun by being good to them and by letting them join us in our work and in our play.

Let us see what the Bratt family does when they are having fun together. Can we do some of these things, too? What else can we do to have fun with our families?

(For Course 1, lesson of October 15, "Thank You for Parents and Other Helpers"; for Course 1a, lesson of October 22, "We Love Our Families"; and for home use.)

Mother always tells the best bedtime stories. "Tell us about Mr. Bear," they asked; and Mother did just that.





1. Riding pickaback is a favorite game for Amy, Beth, Perry, and Jon. Someday Baby Paula can join them; but for now, three ride while the other urges the "horse" on.

2. The Bratt children have a special daily task of casing eggs for their Father, and even this job is fun when it is done together. "Here's one, Daddy!" Jon calls out.

3. Picnic time is a favorite time for this family. "What is in the basket for lunch?" the children ask; but they are too hungry—and anxious—to wait for Mother's answer.

4. Does your family visit friends together? The Bratts do. And the Thaynes are especially happy to have them come. "Come and see my dolly," Terilyn says to her young guests.



How Are Your

by Kenneth S. Bennion

MAN has always sought new ways to speed his communications, his messengers and ambassadors, and to travel faster to far corners of the earth—and beyond.

In earlier days—and even now, in some lands—runners carried messages in relays over great distances. Later, horses were used. Alexander the Great kept in touch with his growing realm by means of swift horsemen, like the Pony Express riders who spanned the American West a hundred years ago.

In *II Chronicles* 30:6, we read:

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, . . .

Thus was all Israel invited to a renewing of the Feast of the Passover and the worship of the true God.

The desire for faster communication played a vital role among our own Pioneers. When Brigham Young had moved west from Council Bluffs only about 10 miles, there came a courier to him to report that Parley P. Pratt had returned from a mission to England. Leaving the wagons camped where they were, Brigham Young and his close associates rode back to Winter Quarters for a conference with Elder Pratt.

As the Saints established themselves in the Great Basin, the need for faster communication became imperative. At first there was no organized mail service to the Intermountain West; but in 1850, the federal government assumed responsibility for this service and let a contract to Samuel H. Woodson for a monthly service. Quite early, too, there was a semi-monthly stage-coach service run by Hockaday and Liggett. This line was poorly equipped, however, and there were few, if any, relay stations. The journey from St. Joseph, Missouri, to Salt Lake City took about twenty-one days. By 1859, Russell, Majors, and Waddell had

come into the mail-stage picture with fine, rugged, "Concord" stage coaches; hundreds of good horses and mules; the best of young drivers; and relay stations every 10 to 15 miles. These coaches made the journey from the Missouri to Sacramento, a distance of nearly 1,900 miles, in as little as 15 to 19 days. Russell, Majors, and Waddell also established the Pony Express, which operated from April, 1860, to October, 1861.

The Pony Express proved to be the first real answer to the need for fast mail. It surmounted the barrier of plains, mountains, and deserts and brought together more closely than ever the east-west boundaries of the United States.

The first telegraph line soon superseded the picturesque and romantic Pony Express. But there still remained the problem of easy and unlimited interchange of mail and the fast transportation of express and people.

Russell, Majors, and Waddell met financial reverses; and their mail-stage business was taken over by Ben Holladay, for whom, it is said, the Holladay area in Salt Lake Valley is named. There was a vast amount of business during the Civil War, when Holladay's route became the only practicable one between California and the Missouri River; and, under his guidance, the equipment, livestock, and men became united into a mighty machine. Holladay sold out to Wells Fargo in 1866.

The West was becoming increasingly important as the Nation approached the terrible years of the Civil War. The first telegraph message from Brigham Young declared: "Utah has not seceded, but is firm for the Constitution and laws of our once happy country . . ." California's first message was equally emphatic in expressing such loyalty.

So long as the telegraph line and the Overland Stage Road remained open, the loyalty and help of the West were assured. But always in the background lurked hostile Indians and white drifters, opportunists, and outlaws. When the war broke out and Johnston's Army marched away, the lawless element threatened to break up the lines.

(For Course 11, lesson of October 15, "Pony Express, Overland Stage, and Telegraph"; for Course 7, lesson of August 20, "Handcart Companies and Stagecoach Days"; and of general interest.)

Lines of Communication?

Therefore, the War Department urgently requested Brigham Young to raise a "company of cavalry" to go eastward to where Indians and renegade whites were endangering the telegraph line and the stage road.

It was anticipated that to recruit, train, and equip a force of a hundred or so men would require considerable time. However, the old Nauvoo Legion and men such as those who, under Lot Smith, had been instrumental in stopping Johnston's Army, were ready for immediate action.

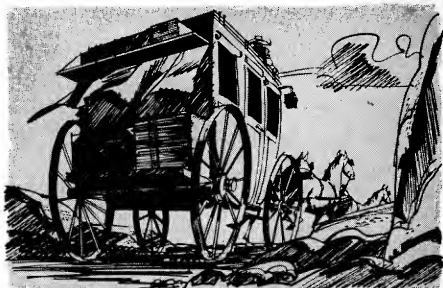
Three days after the request came, Brigham Young wired the Secretary of War that the men were already mustered and in camp. The promptness and efficiency of this company and of a smaller unit that had already preceded it won the enthusiastic gratitude and commendation of Ben Holladay, the War Department, and the detachment of the regular Army with whom they cooperated in their task.

Whether in the days of Adam or of Abraham; in the Meridian of Time when John the Baptist came as a messenger to prepare the way of the Messiah; in the days of Alexander or of modern nations, the lines of communication have been of first importance. The success or failure of these lines have made and sustained nations. In spiritual matters, God's messages led the children of Israel through the wilderness of Sinai, restored the Gospel of Jesus Christ in this dispensation, and led a second Israel across the wide plains and through the mountain passes.

If communication is so important in the vast political, commercial, and spiritual endeavors of men, surely it is equally important on an individual level. Let us study the lines of communication between us and the classes we teach, the officers with whom we work, our families, friends, and good people everywhere.

And above all else, let us keep safe, open, and well-traveled the lines that enable us to communicate with our Heavenly Father, the Giver of all truth and understanding.

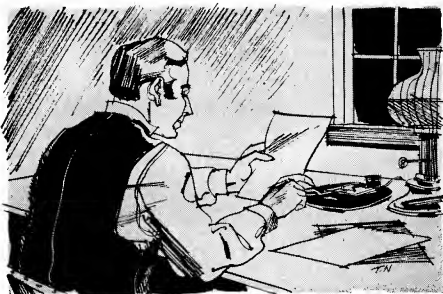
The Pioneers kept their lines of communication open by



stagecoach . . .



pony express . . .



telegraph.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1961

COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
▼	▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1961	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1961	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson	Thank You for Our Own Special Gifts (40)	Baby Moses Was Protected (39)	The Church Has Twelve Apostles (40)	What Is Persecution? (40)	The Pioneers in Your Family (37)	Alma and His Sons (36)	Importance of Livestock to the Pioneers (37)
OCTOBER 1	Thank You for Other Daily Blessings (41)	Moses, Great Leader (40)	Ward Teachers Help the Priesthood (41)	Persecution in Our Church History (41)	Making the Church Stronger (38)	Review (37)	Pioneer Trail Blazing (38)
OCTOBER 8	Thank You for Parents and Other Helpers (42)	We Learn How To Live (41)	Relief Society (42)	Dare To Do Right (42)	Prophets Direct the Church (39)	Moroni, the Righteous Young General (38)	Pony Express, Overland Stage and Telegraph (39)
OCTOBER 15	Thank-you Words and Thank-you Deeds (43)	Our Families (42)	The Sunday School (43)	Courage To Do Right (43)	Brigham Young, the Second President (40)	Moroni and the Title of Liberty (39)	United Order (40)
OCTOBER 22	Our Individual Prayers (44)	Our Friends and Neighbors (43)	We Are Members of the Primary (44)	Courage of Daniel and Friends (44)	John Taylor, the Third President (41)	The Lord Worked in Mighty Power through Nephi (40)	Welfare Plan (41)
OCTOBER 29	Our Family Prayers (45)	Our Animal Friends (44)	The Mutual Improvement Association (45)	Jonah (45)	Wilford Woodruff, the Fourth President (42)	Samuel, the Lamanite (41)	Early Church Schools (42)
NOVEMBER 5	The Blessing on the Food (46)	We Share with Others (45)	We Are Grateful for Life (46)	Nephi Was Blessed (46)	Lorenzo Snow, the Fifth President (43)	First Christmas in the New World (42)	Educational Ideas of Brigham Young (43)
NOVEMBER 12	Prayers at Sunday School (47)	Our Many Helpers (46)	We Are Thankful (47)	"Ye Shall Have Great Joy" (47)	Joseph F. Smith the Sixth President (44)	The Coming of the Saviour to the Nephites (43)	Present Church Program of Education (44)
NOVEMBER 19	We Love Each Other (48)	Thanks to Our Heavenly Father (47)	We Serve in the Church Welfare Program (48)	The Courage of Prophet Joseph Smith (48)	Thanksgiving Lesson	Christ's Teachings to the Nephites (44)	Church Auxiliaries (45)
NOVEMBER 26	We Love Our Neighbors and Friends (49)	We Care for Ourselves (48)	Jesus Is the Lord of this Earth (49)	"Ye Are the Salt of the Earth" (49)	Heber J. Grant, the Seventh President (45)	Christ among the Nephites (45)	Social Program of the Church (46)
DECEMBER 3	How We Show Our Love (50)	Right Choices (49)	The Sacrament Is in Remembrance of Jesus (50)	Heavenly Father's Gift to the World (50)	George Albert Smith, the Eighth President (46)	Mormon, the Righteous Commander (46)	Expansion of Mormonism (47)
DECEMBER 10	How Heavenly Father Showed His Love (51)	We Grow Bigger (50)	Review	The Sacrament Is a Reminder (52)	David O. McKay, the Ninth President (47)	Moroni, the Last of the Nephites (47)	Effects of Expansion (48)
DECEMBER 17	Christmas Is a Happy Time (52)	Christmas Lesson (52)	Jesus Was Born to Serve in the Kingdom (51)	To Give and Share True Meaning of Christmas (51)	Christmas Lesson	Christmas Lesson	Christmas Lesson
DECEMBER 24	Review	The Birthday of Jesus (51)	I Would Follow in His Footsteps (52)	Review	Our General Authorities (48)	Review (48)	Review (49)
DECEMBER 31							

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1961

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: The Articles of Faith	Course No. 28: The Articles of Faith
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 17: An Introduction to the Gospel	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 27: Teachings of the New Testament	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials—Adults
Review (38)	Nephi (37)	Government in the Church (33)	Symbolism in the Temples (36)	The Calling of the Teacher (1)	Review	"Blessed Are the Pure in Heart" (34)	The Millennial Reign (37)
Detours (39)	Samuel, the Lamanite (38)	Respect for the Body (34)	Preparing True Records (37)	Personal Supply of Teaching Materials (2)	Tithing (36)	Review	The Sabbath Day (38)
Testimony (40)	Review	Review	Avoiding Duplications (38)	Gospel Principles Are Vital Truths (3)	Home Atmosphere (37)	Forgiveness (35)	Predestination and Foreordination (39)
Testimony (Continued) (41)	Signs of the Saviour's Birth and Crucifixion (39)	Cultivation of the Mind (35)	A Record of Millions of Families (39)	Obedience Is Learned (4)	Recreation (38)	"Giving No Offense" (36)	Health and Happiness (40)
Testimony (Continued) (42)	Christ among the Nephites (40)	Marriage and Family Life (36)	Review	Teaching Must Match Learning (5)	Review	Patience for Righteousness' Sake (37)	The Way to Health (41)
Prayer (43)	Christ among the Nephites (Continued) (41)	The Church and Civil Government (37)	Marriage for Eternity (40)	The Place of Memorizing in Learning (6)	Living with Books (39)	This World's Goods (38)	The Law of Tithing (42)
Prayer and Testimony (44)	Christ among the Nephites (Continued) (42)	The Church and Economic Life (38)	A House of Many Mansions (41)	Matching Lessons to Learners (7)	Living with Books (Continued) (40)	Losing Oneself (39)	By Their Fruits (43)
Responsibility (45)	Conclusion of 3 Nephi (43)	Review	The Perfected Celestial Family (42)	A Good Lesson Presents One Concept (8)	The Family Budget (41)	Review	Church Welfare Plan (44)
Review	Righteousness, Division, and Degeneracy (44)	A Latter-day Saint's Worship (39)	The Joy of Sacred Service (43)	Teaching about Religious Behavior (9)	Discipline as Responsible Behavior (42)	Divine Authority in the Church (40)	The Place of Music (45)
Paying the Bills (46)	Mormon (45)	Salvation Available to All (40)	Saviors on Mount Zion (44)	Teaching about Persons and Their Qualities (10)	Discipline as Responsible Behavior (Continued) (43)	A Lay Church (41)	Persecution (46)
Paying the Bills (Continued) (47)	Moroni Finished His Father's Work (46)	Restoration of the Gospel and Church (41)	Future Temple Work (45)	Teaching about Inner Feelings of People (11)	The Family Time Schedule (44)	Purpose of Christ's Church (42)	Contributions of Joseph Smith (47)
My Brother's Keeper (48)	Moroni Discusses Principles and Ordinances (47)	The Position of the Church (42)	Your Book of Remembrance (46)	Teaching about Objects and Substances (12)	Language Patterns Determined in the Home (45)	Unity in the Church (43)	A World Religion (48)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Teaching Ideas Involving the Physical World (13)	Christmas Lesson	Christmas Lesson	Christmas Lesson
Review	Moroni's Farewell (48)	Review	Review	Teaching Gospel Principles Directly (14)	Review	Fruits of Gospel-Living (44)	Review

Numbers in parentheses are manual lesson numbers.

TITHE PAYING . . . A Step Toward Perfection

by Minnie Selkirk*

HOW is one to develop a right attitude toward tithe paying? On being confronted with the scripture, "... prove me now herewith, ... if I will not open you the windows of heaven, and pour you out a blessing, ..." (*Malachi 3:10*), how many of us take a "get-rich-quick" attitude? I recall entering a competition quite convinced that I would win because I had paid my tithing. How wrong was this attitude? As it happened, I did *not* win.

After nine years of tithe paying, can I say that the windows of heaven have been opened unto me and my family? When real financial crises have occurred, we have been steered around them in a miraculous way. There was the time I dropped everything and spent almost our last shilling to go to a baptismal service, feeling the need more of spiritual than material food. I was then left with the problem of facing the week ahead with a family of six to feed on practically no money. Manna did not fall from heaven, but food was on the table every day.

There was also the time near Christmas when I had to supply work clothes for my husband, coats for the children, and other essentials for the family, as well as Christmas gifts for all, on a total capital of £5 (about \$14). The next day would be fast Sunday and we had a whole month's tithing put aside. Temptation was great! We knew that £5 was not adequate to our needs!

After a word of prayer was offered, I ventured forth, armed with our £5 and our trust in the Lord. I returned with my heart and my arms full, *all* our needs supplied. Surely I was guided and helped that day. With what joy did we kneel in thanksgiving!

These two experiences stand out in our minds, for most of the time we have found it a struggle to feed and clothe our family; pay rent and insurance; take an active part in Church activities; contribute to budget, building, and other funds;

take part in social activities; pursue genealogical research; and educate our children.

Readjusting our ideas of blessings to the ways of the Lord, we have become aware that truly the windows of heaven have been opened unto us. Inspiration, increase of knowledge, understanding of things scriptural, spiritual growth, uplifting experiences, confidence to speak and to teach, and above all, a testimony of the Gospel of Jesus Christ—all these are ours. Need I say more?

There are those who say they "cannot afford to pay their tithing." Well, I have discovered that if I try to budget on paper, there is never enough for everything. Tithing is one of those rare things which works in *practice*. So the simple answer is, pay your tithing and trust in the Lord.

What, then, is the answer to the "get-rich-quick" attitude? It is readjusting sights. It is getting the right view. It is remembering that the offering of Cain was rejected because his heart was not right with the Lord. It is remembering how terrible it would be if, likewise, our offerings were to be rejected.

Let us consider *why* we are requested to pay tithing. The reason is twofold. First, it is good for us personally as training in righteous living—a step toward perfection, resulting inevitably in improved character. Second, "... the earth is the Lord's, and the fulness thereof." (*I Corinthians 10:26*.) Everything we possess *rightly belongs to Him*. He asks us to return one tenth. Surely we can live this commandment with a willing heart and cheerful countenance; neither grudgingly, nor with an eye to personal gain, but simply because it pleases the Lord that we should do so.

The surest way of gaining blessings is to seek first the kingdom of heaven, live the commandments, and trust in the Lord. The true meaning of blessings pouring forth from the Lord is surely made clear in the following scripture from the Doctrine and Covenants:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doctrine and Covenants 6:7.)

With the *right attitude*, let us make our offering acceptable before the Lord, that we may enjoy the true blessings which have been promised to those who keep this commandment of tithing.

(For Course 24, lesson of October 8, "Tithing"; for Course 13, lessons of December 3 and 10, "Paying the Tithing"; for Course 17, lesson of November 12, "The Church and Economic Life"; for Course 29, lesson of November 5, "The Law of Tithing"; and for teachers of Course 3, lesson of August 20, "We Pay Tithing.")

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by Virgil B. Smith

WHERE can Church members and friends find satisfying physical activity, Gospel instruction, personal development, and social enjoyment, all within a satisfying Christian atmosphere? These are found in the auxiliary organizations of the Church. Which ones fit *your* needs? That depends upon your age, sex, and interests. There is something of value for everyone.

The accompanying chart will give general directions to members and investigators of the Church, and the following paragraphs add some guidance for them and for ward officers. Details should be obtained from handbooks of the various organizations.

The Primary Association

The 12 Primary classes are organized in four groups, which have the following objectives:

Skylets learn to know and love their Heavenly Father and to communicate with Him in prayer. *Pilots* understand the significance of their baptism into the Church of Jesus Christ of Latter-day Saints and the obligations baptism places upon them. *Lihomas* bring the light of the Gospel into their homes through their cheerful attitudes, their desires to help others feel joy, and their willingness to serve. *Trail Builders* become prepared to receive the Aaronic Priesthood, knowing and understanding the 13 *Articles of Faith* and qualifying to become Second Class Scouts in the MIA troop.

Cub Scouting is a parallel program optional for the boys who are Top-Pilots, Blazers, and Trekkers. It is not a part of the regular Primary curriculum, but is an organization sponsored by the Primary

(For Course 3, lessons of October 8-29, and November 5, on auxiliaries of the Church; for Course 11, lesson of November 26, "Church Auxiliaries"; for Course 17, lesson of September 24, "Organization of the Church"; and of general interest.) See the inside back cover of the May, 1960, *Instruction* for a chart on the organization for genealogical work and the March, 1961, issue for a chart on the basic organization of the Church.

and operated by a separate group of leaders (the pack committee, cubmaster, den mothers and dads), who guide the program under the supervision of the stake and ward Primary presidencies.

Primary is held at the ward, while Cub Scouting is home and neighborhood-centered, except for a monthly pack meeting at the meetinghouse.

All boys become Bobcats first and then work on designated programs for their age. When a boy is 10½ years old and a Lion rank, he may earn his Webelos award.

The Guide Patrol is composed of Tenderfoot—or beginning Scouts who are trained and supervised by the Primary Association. The patrol is chartered by the Boy Scouts of America as part of the YMMIA Boy Scout troop, but it is responsible to the Primary.

The Children's Friend is a monthly magazine designed for the enjoyment and education of children of the Church. Helps for family fun and spiritual growth are also found within its covers.

Young Men's Mutual Improvement Association

Young men, ages 12 through 25, are automatically enrolled in the YMMIA. The 12 through 17 age group participates in the Scouting and Exploring programs while the 18 and older (unmarried) group engages in the M Man program. Young men who are married join their wives in the Young Marrieds class while single and married persons of more mature years meet in the Mutual Study department. The M Man class meets with the Gleaner class and is conducted on a joint basis with the YWMIA. Athletics, dance (Scouts excluded), drama, music, speech, and social activities are also provided for all of the young men.

Young Women's Mutual Improvement Association

Young women, ages 12 through 25, are automatically enrolled in the YWMIA. The enrollment of the 12 through 17 age group is indicated on the chart. The Gleaner class meets jointly with the M Man class. The Young Married and Mutual Study classes are also conducted jointly with the YMMIA (see paragraph above). Sports, dance (Beehives excluded), drama, music, and speech activities are also programmed for the young women. Dance, drama, music and speech are usually joint activities, as are other social events.

The Improvement Era magazine is published by the MIA as an official organ of the Priesthood Committee, Presiding Bishopric, Mutual Improvement Association, Music Committee, and Department of Education. It is designed to carry messages and information that will increase the knowledge and strengthen the testimony of Church members.

Relief Society

The purposes of the Relief Society are: "To

manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of woman's activities and conditions; to foster love for religion, education, culture, and refinement; to develop faith; to save souls; to study and teach the Gospel." (*Relief Society Handbook*; page 8.)

Each of three areas of formal study pursued in the Relief Society has a lesson presented monthly on successive weeks. The other weekly meeting is used for instruction in sewing and other home-making skills.

The *Relief Society Magazine* contains the courses of study and special articles in other fields of interest to women, plus poetry and fiction. Annual creative writing contests are sponsored by the magazine to encourage the development of talents among all Relief Society members.

Sunday School

The purpose of the Sunday School is to provide instruction in all basic areas of the Gospel of Jesus Christ to all members of the Church and to non-member friends. It provides definite age group classes (13 or 14 per year), which give a systematic series of 20 courses to a person who attends between ages 3 and 22. Adults may choose from among four courses. A special course is for non-

members, new members, and reactivated members of the Church. In addition, a teacher-training course for all priesthood and auxiliary instructors is conducted by the Sunday School, under direction of the bishop. Another special service for instructors is a library of reference and teaching aids. In many wards, these aids serve instructors of all organizations.

The monthly *Instructor* magazine provides home night helps and inspirational articles of general interest, as well as supplementary aids and guidance for each Sunday School department and course of instruction.

Bishopric Has Charge Over Organizations

The bishopric has charge over all organizations of the ward. It delegates responsibilities to officers whom it has chosen to head the several organizations, and it cooperates with the program for each auxiliary which is provided by the Church.

The programs for the auxiliaries come through stake boards for each organization. These stake leaders receive instruction from Church-wide general boards, which act under the supervision of advisers in the Council of the Twelve.

The organizations exist for the over-all purpose of providing means for the development of each individual towards his best potential and for helping all members to be united in peace and righteousness. Cooperation among these organizations—and the individuals in them—is the key to their success.

• • •

LEAD THEM TO SPIRITUAL WORSHIP (Concluded from page 273.)

hearts to thoughts of our Saviour and His great love for us.

The teacher has a responsibility in helping the children to learn the gem and to understand its purpose and meaning.

Partaking of the sacrament is one of the most sacred ordinances given in the Church. It is given in order that we may be brought in closer communion with the Spirit of the Lord and thus renew three most sacred covenants. They are: first, that we will take upon us the name of Jesus Christ; second, that we will always remember Him; third, that we will always keep His commandments which He has given us. We are promised if we will do this that we will be blessed with the constant companionship of His Spirit. . . .²

The teacher prepares the chil-

dren for a most sacred worship experience when she fulfills her responsibility in helping them to understand the meaning of the sacred sacrament prayers. She prepares them when she helps them to know why the sacrament prayers are always the same, while our personal prayers are, or should be, different each time we pray. She can be helped in fulfilling this responsibility if she will prepare herself by studying the appropriate verses in section 20 of the Doctrine and Covenants.

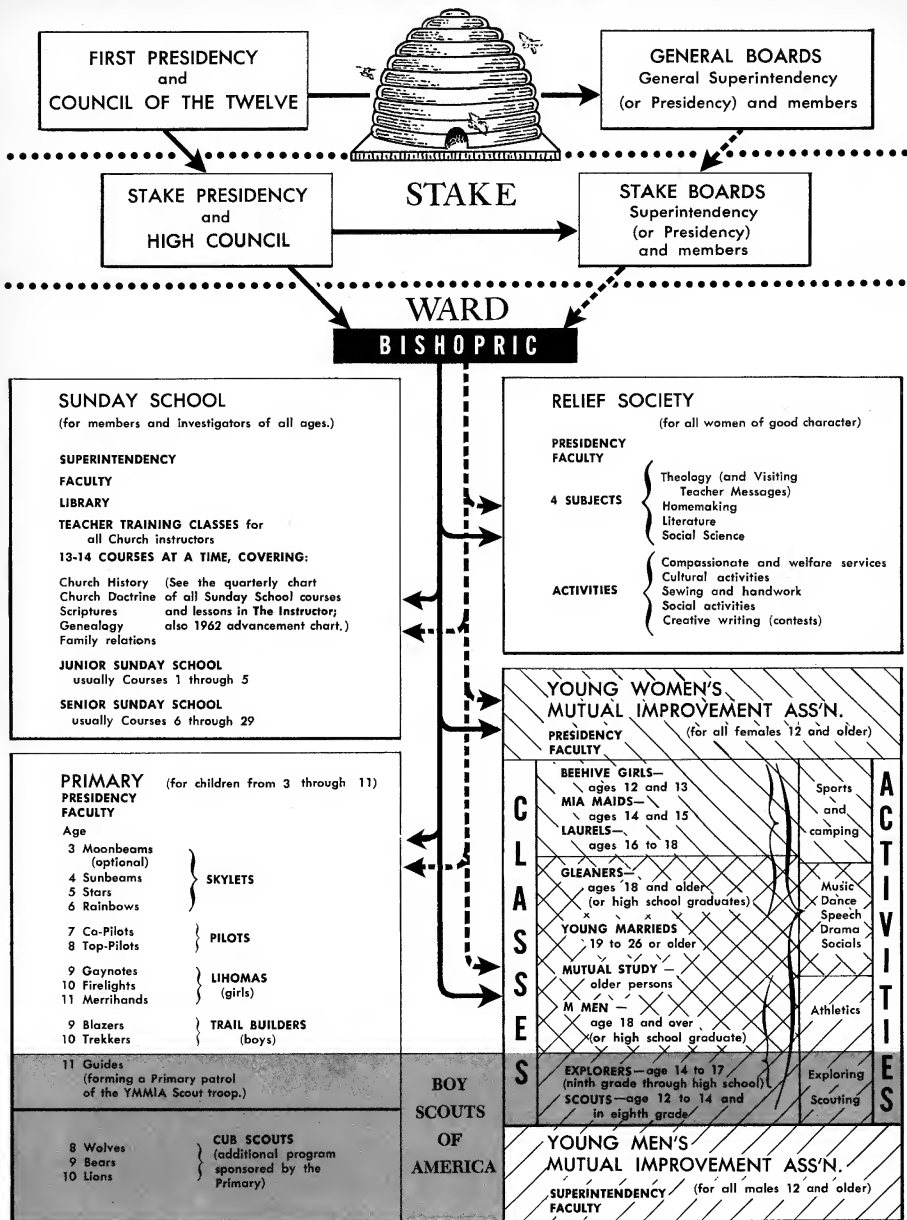
Children are helped to grow in their knowledge of the Gospel and their ability to live its principles when they are given opportunity to participate in the inspirational presentations in the worship service. These presentations might be short inspirational talks, poems,

songs, dramatizations or other expressions by the children. Here again the child must be helped to succeed by having many opportunities to make his presentation in front of his class before giving it in the worship service. This is an area in which the 4-year-old may participate in group presentations. Some of them will be able to give a presentation alone. Many 5-year-old children will be able to participate in this activity and contribute a spiritual quality to the worship service.

Yes, the worship service in the Junior Sunday School can and does have a great spiritual significance for our 4- and 5-year-old children when wise leaders humbly, prayerfully and spiritually prepare themselves to teach them and to worship with them.

²Joseph Fielding Smith, *Answers to Gospel Questions*, Vol. 1, 1957; Deseret Book Company, Salt Lake City, Utah; page 85.

ORGANIZATION FOR CHURCH AUXILIARIES



→ AUTHORITY DIRECTION
 ---→ ADVISORY ASSISTANCE

Compiled by Virgil B. Smith

YOUNG MEN'S PROGRAM
 YOUNG WOMEN'S PROGRAM

Margin of Mastery



THE APOSTLE PAUL
The margins extend
beyond the blankets.

In recent days there has been coming back to me again and again a story I heard a speaker tell years ago. He spoke on preparation. Roughly the story is this:

A woman was purchasing a blanket. The clerk showed her a beautiful wool number. "Yes, I like that blanket very much," the woman said. "It is just what I'd like to buy. But it is too large. You see, my bed measures about five feet wide by six feet long. And this blanket you say measures eight by eight feet."

"But you should have this size blanket," the clerk answered. "You see, it is the extra footage—the part of the blanket hanging over the edges—which really gives you warmth."

The speaker then explained that it is a teacher's extra margin of preparation which really gives warmth to a lesson.

An able teacher was the featured speaker at Gettysburg on a late autumn day in 1863. Carl Sandburg has described him as "perhaps foremost of all distinguished American classical orators."¹ He was Edward Everett. When he had been notified in September that he would be speaker of the day at the Gettysburg dedication on October 23, he had asked for more time for preparation.

And the dedication had been postponed until November 19.

Then there was he who followed Everett with "a few appropriate remarks." Abraham Lincoln, for his message which was to become immortal, had prepared long and hard, too. On the second Sunday before the Gettysburg ceremony when he was thinking about what he would say, he told a friend that his remarks would be "short, short, short." He was still polishing the night before the dedication, when he took his text for checking to his Secretary of State, William H. Seward. It was midnight or later when Lincoln finished working over his five-minute talk.

The evidence is that the Apostle Paul did not begin teaching the Gospel immediately after his conversion. For some three years he "... went into Arabia, ..." probably for long, hard preparation. Returning, he visited the first of the apostles, Peter, "... and abode with him fifteen days."² Paul gave his preparation the margin which brings mastery.

Paul once suggested that Timothy charge the people to do good, "Laying up in store for themselves a good foundation against the time to come, ..." ³

Paul, in his line to Timothy, tells me that men should strive for that same margin of mastery

in fields beyond teaching. Take family finances. Generally a man is happier if he buys a Ford when he can afford a Mercury, or a Corvair when he could get a Chevrolet. The resulting margin makes a man's pillow softer at night.

There are rewards, too, for seeking that margin in service to others, in speaking (by piling thoughts much higher than words), in driving on the highway, and in many other ways. Among them is prayer. Many men pray at night. They pray over their meals, too. Some men pray with their families in the morning. All this is good. But I like to think there is a margin beyond that. It is the unscheduled prayer. But it is not a distress call. Mark describes one such prayer:

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."⁴

We are not told what Jesus prayed about on that morning before the dawn. We do know that afterward He went teaching throughout Galilee.

With blankets, they say, it is the margin hanging over the edge which brings real warmth. There is a margin in many other ways, from preparation to prayer, which warms the soul, too. It is the margin of mastery.

—Wendell J. Ashton.

¹Carl Sandburg, *Abraham Lincoln, The War Years*, Vol. II, 1929; Harcourt, Brace and Company, New York, New York, page 453.

²Galatians 1:17.

³Galatians 1:18.

⁴1 Timothy 6:19.

⁵Mark 1:35.